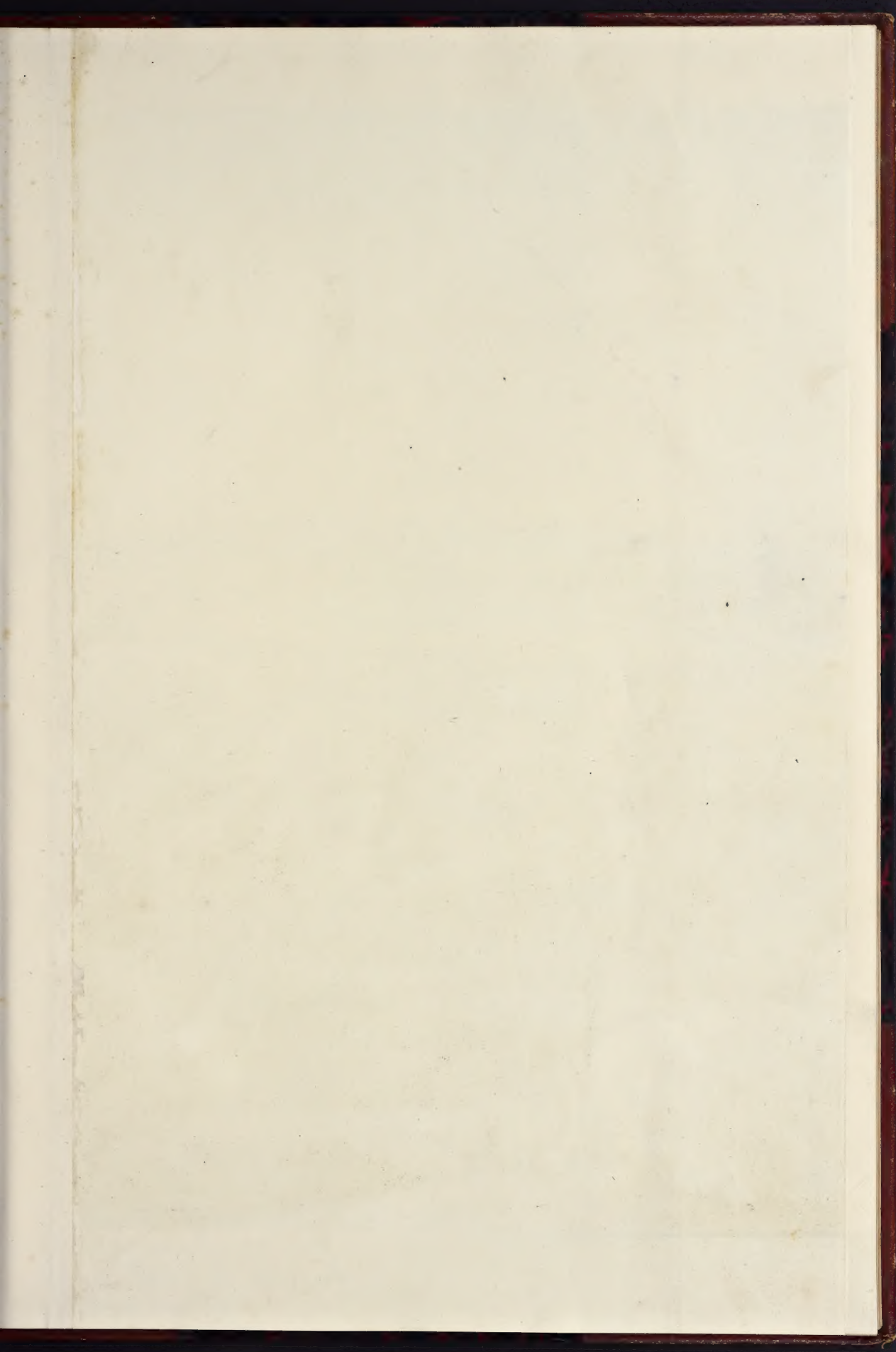
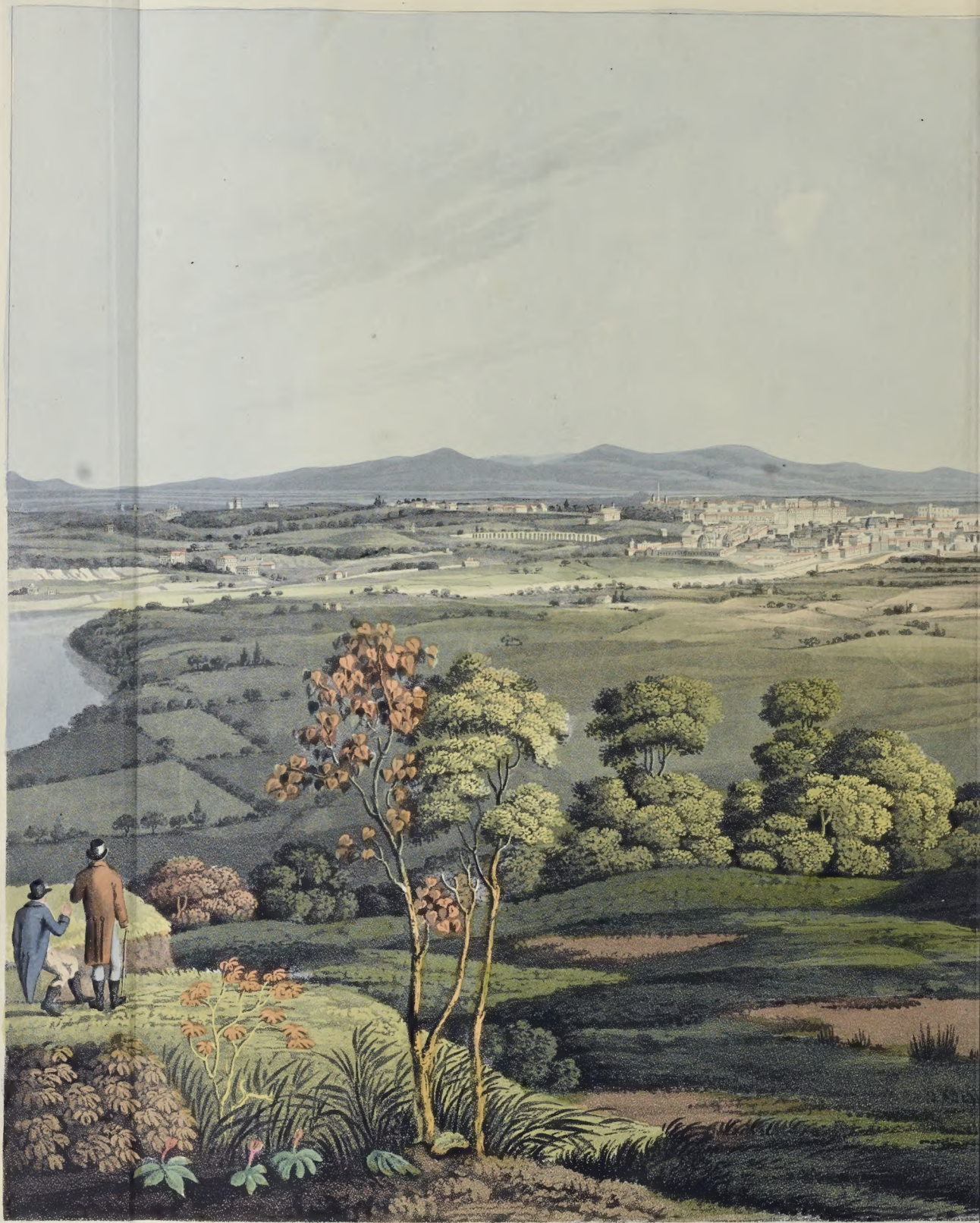


CYCLOPIAN WALLS,
AND
ROMAN ANTIQUITIES.







777. *Monsistorum delinquenti Roma 1800.*
Distance *L. of Pabermus*
2nd Plan *Tiber.*

L. of Columna.
Villa Borghese.

L. of Frascati.
portion of a Roman Wall.

Summit of
Villa medicea S. Maria Maggiore
Porta del Popolo & Clodius

A View of ROME

Pub. & Sold May 1, 1811 by John Groom Portraits



From the Monte Mario.

GRECIAN REMAINS
IN
ITALY,
A DESCRIPTION OF CYCLOPIAN WALLS,
AND OF
ROMAN ANTIQUITIES.
WITH
TOPOGRAPHICAL AND PICTURESQUE VIEWS
OF
ANCIENT LATIUM.

BY J. J. MIDDLETON.

*Τὴν μὲν οὖν ὑπόθεσιν ὅτι καλὴν ἔληθα καὶ μεγαλοπρεπῆ, καὶ πολλοῖς ἀφθιμὸν οὐ μακρῶν
οἶμαι δεῖσεν λόγων, τοιαυτὴ δὲ μὴ παντάπασιν ἀπείρως ἔχουσι τῆς κοινῆς ἱστορίας.*

ΔΙΟΝ. ΑΔΙΚΑΡΝ. ΡΩΜ. ΑΡΧΑΙΟΛΟΓ. Βιβλιον. α.

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1812.

INTRODUCTORY CHAPTER.

THE evidences of history are only to be found in the countries inhabited by the nations of which it treats. Among nations, the Romans are acknowledged to have left behind them the longest track of glory: and it has been for centuries the business of the antiquary to describe the stupendous monuments which lie in the wake of their history. It is intended, in the following pages, to give an idea of those which are of a date anterior to their greatness.

The traveller who visits a country which thousands have visited before him,—who writes upon a subject which thousands have treated before him, does not therefore always incur the risk of being hackneyed. Madame de Sevigné says, “*toutes les choses de ce monde ont plusieurs faces* ;” and it would seem as if every tourist saw a different side. The faculty of observation progresses with the general state of the learning of the age in which we live; and, by shewing our cotemporaries an old subject in a new light, we only prove that the spirit of the times has fitted both us and ourselves to see more than our forefathers.

Publications on the actual state of any country must be more or less ephemeral, and often fail in their object, but more particularly so in an age of revolution like the present: in my case this observation was fully illustrated. While I resided in the Pope's dominions, during the years of eighteen hundred and eight and eighteen hundred and nine, I gathered together a great number of statistical and other notes; but alas! my attempts were as fruitless as those of a painter would be, who wished to take the likeness of an expiring person. The features of the original changed while I copied;

and unfortunately this comparison is just in more points than one. I premise this as an excuse for a peculiarity which may be observed in the following pages, which contain very few remarks on the manners and customs of the inhabitants of the country through which I passed. I profess only to treat of the topography of Latium, and to describe those antiquities which fell under my observation.

It is a subject of regret, that the notices upon these remains are very scanty. Italy requires a Pausanias; but it is now many centuries too late for him to spring up; and the antiquary, after visiting the remains of that country with all the notes which a laborious research in ancient authors has afforded him, is often obliged to own, that the local evidence is in contradiction with the testimony of the historian; and he is involved by degrees in the mazes of conjecture.

In a tour of this kind, the artist is perhaps of more real use than the scholar; and after toiling through the obscure pages of an historian, I found that my sketch told me more than my notes. I for this reason adopted the plan of making a collection of very accurate drawings.

Segniùs irritant animos demissa per aurem,
Quàm quæ sunt oculis subjecta fidelibus.—

The views therefore which are now offered to the public are not meant merely to accompany the text; they are the principal object of this publication. I write, because I have drawn.

It is not here the place to examine how far this plan would be proper to be adopted by tourists in general, although I never recollect myself to have been able to fix any precise local idea from the mere descriptive passages of a journal. In works of imagination the case is different, and they convey just sufficient to the mind, whilst the vague idea which they leave, adds perhaps to the charm they afford. It suffices for me to know that it was the best plan I could adopt in the present instance, in order to give the public an accurate idea of objects so highly worthy of their notice; and I have only to hope that the originality and interest of these stupendous monuments of antiquity are so great, that they will speak for themselves.

As I have already professed that I do not intend writing a tour, but

merely notes to accompany my drawings, the how, and when this tour was made, becomes much less important to the reader; I shall therefore only say that these sketches were executed during the years of eighteen hundred and eight and eighteen hundred and nine; and it is more than is absolutely necessary, to add, that the country they are intended to give an idea of was visited in the company of two English gentlemen, then resident at Rome; but I am happy to seize every opportunity of assuring them how much I value their friendship, and how pleasing it is to me to recollect the days I passed with them.

To one of these gentlemen more particularly I owe this public acknowledgement; for, as our pursuits were the same, we often used our camera obscuras at the same moment, and on the same spot; I sometimes went on with a drawing where he left it off; and, when variety of matter called us to different parts of the country during the day, we exchanged, when we met in the evening, the result of our labour. When therefore I made the selection from my portfolio for the present publication, I found that several of those of my sketches which I had copied from his outlines were necessary to the completion of my plan; for I had neglected drawing from nature the monuments they illustrated, because his portfolio already contained them; and I knew I might command its contents, as he did likewise that of mine.

I therefore acknowledge as his, the original outlines of the eighteenth, nineteenth, twentieth, twenty-eighth, and thirty-fifth plates. I vouch, however, for their accuracy, from a knowledge of the manner in which they were executed, which was by the mechanical process of the camera obscura.—The greater part of my outlines, indeed I may say all the distances, and those parts of the picture which required the accuracy of the antiquary more than the grace of the artist, are done in the same manner. I afterwards retouched them on the spot, and gave that grace of detail which it was impossible to attain while the paper was under the lens. The fourth, seventh, eighth, tenth, and twelfth plates are engraved from the original drawings of Mr. Philip Giuntotardi, a very distinguished artist at Rome. I have to lament that he did not accompany me further than the lake of Nemi; but independent of the five abovementioned drawings, (which were done under my

immediate inspection), I owe him the original sketches of most of the costume figures which are introduced.

It only now remains for me once more to warn the reader not to expect any of the characteristic traits of modern tours in the following pages. I thought it preferable not to throw any flowers, than to risk hiding with them the rough, but precious serugo of the subject.





View from the Summit



OF MONTICAVO.

CHAPTER II.

OF THE MODE OF CONSTRUCTION CALLED CYCLOPIAN.

THERE is a word in my title page which will probably require explanation to a great portion of my readers; nor am I afraid of affronting even the learned part of them by giving this explanation, as I shall connect with it a short detail of the progress of the discoveries made upon the Continent up to this period, and relative to that branch of antiquity.

The Cyclopians are rescued by Strabo from the pages of fable, and placed in those of history. He gives them, in common with the Lestrygons, the regions of Mount Ætna in Sicily. The walls of Tirynthus in Greece were built of Cyclopian work. (*Strabo, lib. viii.*) Pausanias describes these walls as equally worthy of admiration with the pyramids of Egypt. All barbarous and uncultivated nations gave magnificence to their buildings from their great solidity: we find it in the works of the Druids, and in the Peruvian walls at the town of Cusco. Homer gives them the epithet of *τετυροειδων*, "well sur-rounded with walls." Casaubon finds in Apollodorus (*lib. ii.*), that the Cyclopians inhabited Lycia, and says they lived in Greece under the reign of Jobas. Jobas was cotemporary of Bellerophon, who lived in the third generation before the Trojan war. (*See note to Strabo, lib. viii.*)

Prætus, for whom the Cyclopians built these walls, was turned out of Argos by Acrisius, and went into Lybia, where he formed an alliance with Jobas, and was by him restored to his country. On his return he occupied Tirynthus; and when he had fortified this city by the means of the Cyclopians he agreed with Acrisius that he should reign there.

The Cyclopians, whom Prætus is supposed to have brought from Lycia, for the purpose of building these walls, were seven in number, and called

γαστροχειρας, because they earned their food by the work of their hands. (*Strabo. lib. viii. and note to Statius Syl. lib. v.*)

There are therefore three species of Cyclopians distinguished by ancient Grammarians. Those who built the walls of Mycenæ; those whom Homer mentions; and those spoken of by Hesiod in his Theogonia (*Note of Casaubon to Strabo*).

The description which Homer gives of the Cyclopians is, that they inhabited the mountains in hollow caves; that the fertility of their country was such, that it produced all the fruits of the earth spontaneously; and that each individual administered laws to his particular family (*Odys. B. ix*).

Statius (*Thebaid. lib. i. 630.*) mentions the

————— celsa Cyclopum
Tecta —————

Upon which Lactantius observes, that the ancients call Cyclopians, all such edifices as were well constructed.

Pausanias was the first who gave the generic term of Cyclopians to walls of the nature of those we treat of; but I believe no regular system was built upon the observation of their singularity, until about twelve years ago, when Mr. Petit Radet, a Member of the National Institute in Paris, published a memoir on the subject; in this tract, he terms them "Constructions polygones, irrégulières," and endeavours to prove, first, that they have no connexion with the "Opus incertum" of Vitruvius; and, secondly, that they are the remains of monuments built by the Pelasgians.

The first part is very easily established, and is evident to any person who has seen the two modes of construction; as the "Opus incertum" is only the embryo of the "Opus reticulatum," and differs from the Cyclopians in being composed of small bricks, which are joined by mortar; whereas the Cyclopians walls are built of immense stones, five, ten, fifteen, and occasionally twenty feet long, without any cement, but joined by the nicety of the squaring, and kept together by their own weight. Alberti has mentioned these walls in his Roman Antiquities (*B. i. c. 3*); and Piranesi, when he speaks of them, calls them erroneously "Opus incertum."

His second theory is scarcely less established, according to my opinion, by

the circumstantial evidence of the similarity between these walls, and those of many towns in Greece. There is scarcely any doubt of their being of Grecian origin, on account of this similarity, and because those walls are not to be found in any part of the Roman territory, except in that tract of country which Dionysius of Halicarnassus tells us was peopled by Pelasgian colonies.

It is curious that the Romans were very near adopting a similar mode of building; and we might almost imagine that they had taken from them the idea which they acted upon to construct their roads; we have fine specimens of these ancient roads in various parts of the Via Appia, and in the Triumphal Road to the Mons Albanus. The irregular polygonal shape of the stones which form the Cyclopiian wall, prevents any perpendicular motion of the great masses, and acts, although perhaps in a less degree, in the Roman roads, by preventing their being moved horizontally out of their proper place: stones of the common parallelogramic form would be much more easily deranged. The force of the shock, and the action of the stones on one another, while any heavy vehicle passes over them, is diminished by the number of angles which act in different directions; and these polygonal stones are still more firmly kept together by large blocks, which are placed edgewise on each side, and extend throughout the whole length of the roads.

An ancient author has observed this, and says, although they have been worn during so many centuries, by carriages and horses, they are not in the least disturbed from the order in which they were placed; they are not at all broken, nor have they lost their original smoothness.

Herodotus informs us that the Greeks learnt to represent Priapi on their walls, not from the Egyptians, but from the Pelasgians. Mr. Petit Radet draws the following inference from this passage; that the towns of Alatri, Arpino, Terracina, and all others where similar basso relievos are found, derive their origin from the Pelasgians.

That this custom, or this mode of building, should have been borrowed from the Egyptians, is very improbable, as such monuments have never been observed in their country. And, indeed, the date of the influence of Egyptian art over the monuments of Greece, seems to have been the period at which this mode of building was abandoned.

The reign of Perseus, for whom the Cyclopians built the walls of Mycenæ, has been fixed at about the year 1458 B. C. In Italy, Cora was founded by Dardanus. This brings us to the foundation of Troy, and coincides with the year 1425 B. C. Thus we have a regular parallel advancement of the arts of Greece and Italy in those remote ages.—As the stones of the walls of Mycenæ already approach the parallelogramic form, this mode of construction ceased about the period of the Trojan war; and it is fair to suppose that it was discontinued about the same period in Italy.

A great circumstantial evidence of the high antiquity of these walls is, that of all those hitherto discovered, none have been observed on a volcanic soil, which would place their construction at an epoch prior to the extinction of the volcanoes of Latium. Of the existence of these volcanoes there is no mention in history; for although Livy, who was born only 58 years B. C. and died during the reign of Tiberius at an advanced age, mentions a rain of stones, this phenomenon cannot be allied with the volcanoes of Latium; since, even as far back as the siege of Veii, the volcano of the Mons Albanus had been so long extinct, as to have become a lake, and the physical changes of the rest of Latium seemed to have been operated at the same periods.

Mr. Petit Radet places the military walls formed of irregular polygonal blocks, or, as they are termed, *Cyclopian*, along the whole extent of the chain of the Appenines, from Terracina to Rieti. At the time he published his memoir, he counted the number of Cyclopian towns then known to him, at one hundred and thirty, including those of Greece, Italy, and Sicily.

We may trace, by the comparison of the different stages of the Cyclopian construction, the regular advance of architecture, from the roughest and most irregular manner, to the most perfect symmetry. The most ancient Cyclopian walls that have been observed in Greece, are those of Lycosura and Tirynthus, and they consist of rocks, perfectly rough, which are piled on one another. The walls in Italy which correspond to that style, may be seen at Segni, Ferentino, Palestrina and, as I am told, near Tivoli; on the contrary, the walls of Norba, which I shall give, seem to be of a more recent construction, and form the link in the chain that joins the irregular polygonal mode of building, with that of the parallelogram. The masses, as will be observed (*Plate XXIII*), are more regularly horizontal than those of Alatri

(*Plate xxxiii*) although the upright sides of the stones still vary more or less from the perpendicular.

Architecture seems to have proceeded towards perfection in a manner directly opposite to the other branches of art, where the stiff and regular Egyptian statue changes by degrees to the graceful contour of the Grecian chisel.

In the comparison of these Grecian remains with those of the Roman grandeur, every thing is in favour of the former, whether we consider them by the impression they make upon the sense, or by the train of ideas they raise in the mind.

There is something in the sight of Roman monuments of antiquity that inspires the philosophic beholder with a sensation of regret, as well as of admiration. We remember that they were raised at the expense of the freedom of the rest of the world. With the exception of some of the monuments of art constructed in the earlier days of the republic, they were all erected by enslaved nations; so that the means by which they were raised must be more or less revolting to mankind in general, and some particular monuments to particular nations; as, for example, the Coliseum to the Jews.

For this reason I have always viewed the Cyclopiian walls with a more unmixed sensation of pleasure than any other remains of ancient strength and grandeur.—We fancy a nation piling, as it were, rocks upon rocks, not like the giants, in order to aspire to the usurpation of universal dominion, but for the defence of their household gods; and how some of these nations formerly did defend them, will be seen in the course of this work.

The mystery that envelopes this particular branch of the history of art, adds very much to the interest it inspires.—All we can know of these walls with any certainty is, that they are Grecian, by the comparison of them with remains of a similar kind in that country; and the Greeks themselves could have known little more of them, since they attributed them to the hands of giants.

The contemplation of these monuments of Grecian art in Italy, naturally leads to the history of the colonization of the Peninsula, which shall be the subject of the next chapter.

CHAPTER III.

OF THE SICULI, THE ABORIGINES, PELASGIANS, AND OTHER ORIGINAL
INHABITANTS OF LATIUM.

THE source of all our information on this subject is the historian Dionysius of Halicarnassus, in his *Roman Antiquities*: he drew his information, as he himself tells us, from ancient Roman authors.

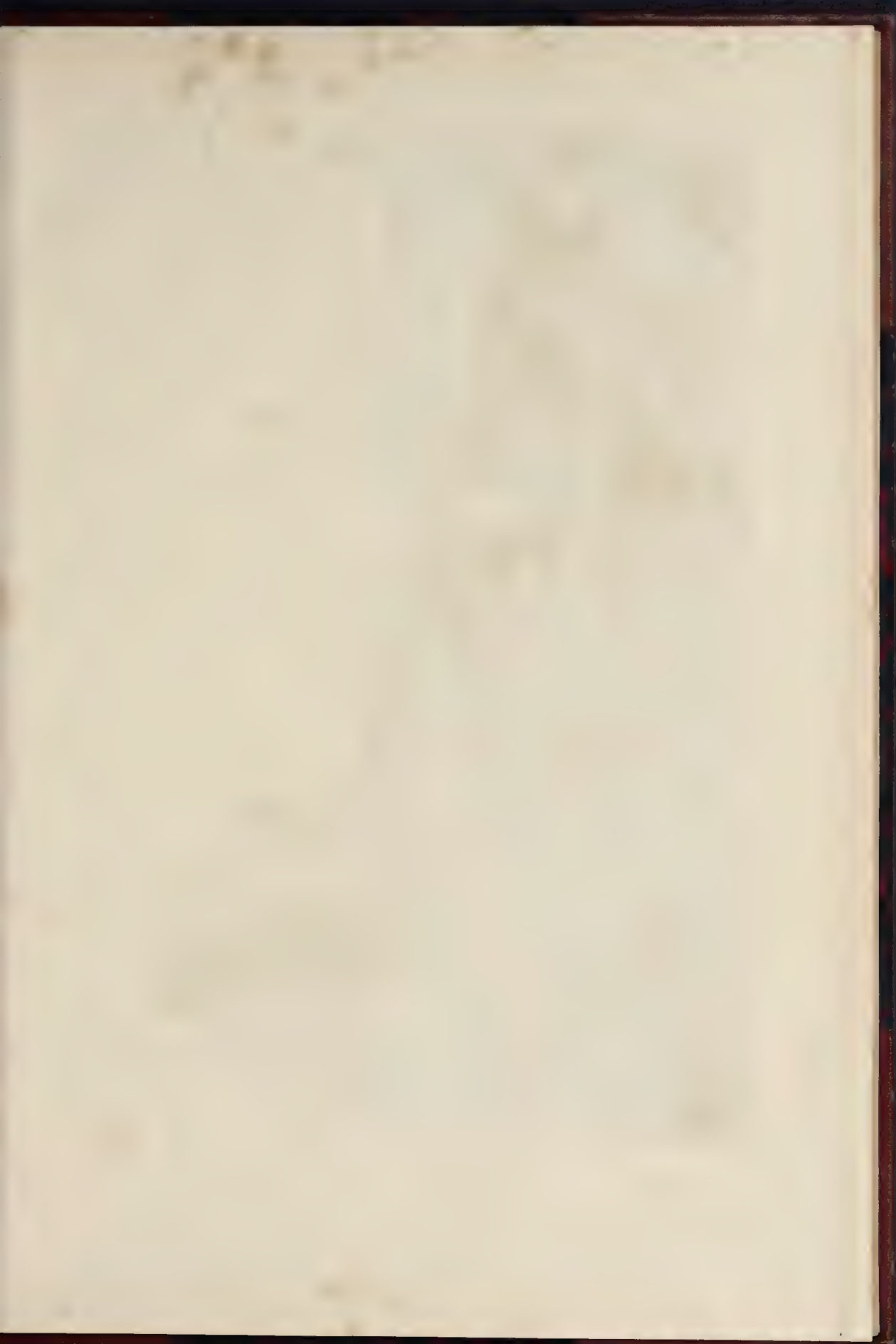
Latium must be considered in a double point of view, as Old and New Latium. (*See Vulpius Vetus Latium Prof. and Cluverius Int. Geog. lib. iii. c. 27.*) The first extended from the Tyber to the Circæan Promontory; but after the other neighbouring nations, the Æqui, the Hernici, the Volsci, and the Ausones, were included under the common appellation of Latins, Latium extended to the river Liris, now the Garigliano. (*See Plin. lib. iii. c. 5, and Strabo, lib. v.*)

Latium is supposed to have been occupied from time immemorial by the Siculi, and afterwards by the Aborigines, who dispossessed them of it. This nation, as Dionysius informs us, was not so called because they inhabited Italy originally, but because they *inhabited the mountains*, and led a savage life until the arrival of the Pelasgians, when they conquered, by their aid, all the territory from the Tyber to the Liris, from the Appenines to the sea, and built many cities. (*Dion. Hal. lib. i.*)

They retained their ancient name of Aborigines, until the Trojan war, when they were called Latins, from a king of that name, who at that time reigned over them.

We have, however, the authority of Virgil and of Ovid, that Latium was so called because Saturnus had taken refuge in that country during the reign of Janus.

Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exul adeptus.
Is genus indocile ac dispersum montibus altis





VIEW OF A NINETEENTH CENTURY HOUSE IN THE DISTRICT OF

Composuit, legesque dedit: Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.

Æn. lib. viii. l. 319.

And,

Dicta fuit Latium terra latente Deo.

Ovid Fast. l. i.

Roman historians say, that the first inhabitants of Latium were Greeks, probably from Arcadia; for the first Grecian colony that emigrated into Italy was led by Oenotrus, the son of Lycaon, who was discontented with his portion of his father's inheritance. Lycaon was the fifth king of Peloponnesus, and son to Pelasgus and Dejanira: he had seventy-two sons, among whom was Oenotrus, who, as we have just said, was not satisfied with the share of Arcadia that fell to his lot, and emigrated into Italy, where he built small and contiguous cities in the mountains, as was the custom among the ancients.

The Pelasgians were originally inhabitants of the Peloponnesus, and took their name from their king, Pelasgus, who was supposed to be the son of Jupiter and Niobe. Strabo says (*lib. v.*) they were spread throughout Greece, but principally in Thessaly, where there is a plain called the Pelasgian plain. There was a colony of them in Crete, as is mentioned by Homer, who likewise gives the name of Pelasgian to a nation in the neighbourhood of the Troad. Hesiod says they came from Arcadia.

Every circumstance contributes to shew that they were a great and powerful nation, which gave its name to many adjacent places, and sent out colonies to different parts of the world. Homer says, not the Pelasgic nation, but "Pelasgic nations."

Ἰππόβοος δ' ἀγε φῶλκ Πελασγῶν ἐγχέσιμ' ὄρων
Τῶν δὲ Λάρισσαν ἐριβόλακα ναιετάασκον.

Iliad, β. l. 840.

Strabo calls them "wandering, and given to emigration" (*B. xiii.*), and Dionysius agrees with Strabo in saying they were originally called πελασγοι, or storks, from their wandering like a flock of those birds.

They were led, in their emigration into Thessaly, by Acheus, Pthius, and Pelasgus, the sons of Neptune and Larissa. Hence the names of Achaia, Pthiotis, and Pelasgiotis.

About sixty years before the Trojan war, another fleet arrived in Italy from Pallantium, a town of Arcadia (*Strabo, lib. v.*): it was commanded by Evander, the son of Mercury, and an Arcadian nymph, called by the Greeks Themis, and by the Latins Carmenta, which is *Θεσπιώδης*, a prophetess in verse. Strabo (*B. v.*) mentions this nymph, whom he calls in Greek Carmentis: he says, she was worshipped by the Romans. The festivals of this goddess were called Carmentalia (*Ovid Fast. i.*) This nymph is the Carmenta of Virgil. Evander gives Æneas an account of the first inhabitants of the country, and says,

Me pulsum patriâ, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum,
His posuere locis: matrisque egere tremenda
Carmentis nymphæ monita, et Deus auctor Apollo.

Æn. viii. l. 333.

Dionysius also mentions another colony of Greeks, led into Italy by Hercules. Four distinct emigrations, however, may be found recorded by historians. First (if we follow the opinion of the Roman historians, that the original inhabitants were Greeks), a colony of Arcadians; secondly, of Pelasgians; the third was led by Evander; and the fourth by Æneas. (*See Kircher, Vet. Lat. p. 1.*)

Volpi gives, as a proof of the original inhabitants of Latium having been Arcadians, that the houses of the former were built in the same manner as those of the latter, that is to say, with the doors opening inwards: this was so universally the case, that the only exception in Rome was granted by the senate to Valerius, after a triumph. The street-door of his house, says Dionysius, is the only one in Rome, either of a public or private building, that opens outwards. (*Dion. B. v.*)

This author mentions another Grecian colony from Laconia, which inhabited the Pomentine territory. Nothing seems certain, however, except that Latium was peopled at different times, and by different nations. Volpi counts no less than eight. The Siceli, the Aurunci, the Aborigines, the Pelasgi, Arcadians, Rutuli, Lacedemonians, and Trojans. Nothing can be ascertained as historical fact, until the landing of Æneas after the destruction of Troy.

CHAPTER IV.

OF THE FIRST LATIN KINGS.

THERE is so much obscurity on this subject, that I cannot do better than to give the opinions of the different authors I have consulted, letting the reader judge for himself, and weigh in his mind the probabilities for or against their correctness.

Servius conjectures, from the following passage of Virgil, that the first king of Latium was Murranus, and that the others took this name as the Roman Emperors did that of Augustus.

Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos,
Præcipitem scopulo atque ingentis turbine saxi
Excutit, effunditque solo. *Æn. Lib. xii. l. 529.*

Dionysius, when he says the inhabitants took different names from their different kings, gives the following list. Oenotrus, Italus, Morgetes, Sicelus or Sicanus. Hence they were called Oenotri, Italians, Morgetes, and Siceli :

Sæpius et nomen posuit Saturnia tellus.
Æn. Lib. viii. l. 329.

Est locus, Hesperiam Graii cognomine dicunt :
Terra antiqua potens armis atque ubere glebæ :
Oenotrii coluere viri ; nunc fama, minores
Italiam dixisse, ducis de nomine, gentem. *Æn. Lib. i. 530.*

Thucydides also says “ the region was called Italy from Italus, king of the Siceli.”

The word Sicanus, according to Kircher, comes from the Chaldaic *segan*,

or, in the plural, *seginin*, which signifies a leader, prince, magistrate, or prefect. (*Vetus et Nov. Lat. l. i. c. 2.*)

To Sicanus succeeded Osiris, who is said to have engaged in a war with the Giants, and who was succeeded by Lestrygon.—Lestrygon was conquered by Hercules; he crowned his sons, whose successors were Morgetes and Jasius.

Vittorino, author of the "Or. Gent. Roman." affirms that Janus reigned before Saturn, and that the former was son of Apollo, by Creusa, the daughter of Erectheus, King of Athens. Janus was sent to Delphos to be educated.—The frail fair one afterwards married Xutus, who, as he found that she did not bear him a child, sent to consult the Oracle, which answered, that he must adopt as his heir the first boy he met; this boy was of course no other than Janus the son of Apollo by his wife. He inherited the kingdom; but in course of time he left it, and embarked for Italy, where he settled on the hill now known by the name of the *Janiculum*.

Macrobius says that Cameses reigned with Janus; and Eusebius that, before the time of Æneas, Janus, Saturnus, Picus, Faunus, and Latinus, reigned in all one hundred and fifty years.

Volpi affirms that Janus and Saturn reigned together thirty-three years, Picus thirty-seven years, Faunus forty-four years, and Latinus thirty-six years. He quotes for his authority Ryckius, (*Diss. de primis Ital. Colon.*) but ends by saying, "quæ porro incertissima sunt."—

Pistilli, in a note of his "*Storia Philologica*," tells us, "Sappiamo da Seno-
" fonte che gli antichi Re avévano in costume di assumere il nome di Saturno,
" dopo essersi resi celebri col edificare delle città, e nel civilizzar le società."

Atina and Arpino dispute the honour of possessing the sepulchre of Saturnus. Pistilli arranges the business "à l'aimable," by saying it is probable that most of the cities founded by him disputed the honour of having the relics of so great a man, and divided him amongst themselves!

Others again affirm, that Saturn never was in Italy; or, if he was, reigned long before Janus. Ryckius therefore says, that Janus was received by Stercus, the father of Picus, and instituted divine honours to him after his death. The Latins, on that account, called him, instead of Stercus, Saturnus.

But there is, on the contrary, authority, for the opinion that Stercus was not called Saturnus from having divine honours paid him, but that Saturnus

was called Stercutius, from being the first who invented the use of manure (Stercus).

Picus is supposed to have been the son of Saturn (*See Lactantius de falsâ Religione, lib. i. page 127.*) Servius, and the commentators of Virgil, affirm the same thing.

Rex arva Latinus et urbes
Jam senior longâ placidas in pace regebat.
Hunc Fauno et nymphâ genitum Laurente Maricâ
Accepimus. Fauno Picus pater : isque parentem
Te, Saturne, refert ; *Æn. Lib. vii. 45.*

Picus was changed, by the incantation of his wife, into the bird of that name. (*See Ovid Metam. 13.*) The Piceni, who emigrated from the Sabine territory, might have taken their name from this king.

Strabo says (*lib v.*) that it was because this bird, which is sacred to Mars, shewed them the road. Here the historical fact is very slightly disguised by fable.

After Picus, reigned Faunus.

Qui juga qui sylvas tueor satus æthere Faunus.
Calpurn Eclog. i. 33.

From him the Latin word Fanum, because he consecrated particular spots, and particular woods, to his father, and grandfather. He is said to have been called Faunus from Fandum, because he gave oracles in verse.

Virgil mentions the oracle of Faunus, consulted by Latinus.

At Rex sollicitus monstros, oracula Fauni
Fatidici genitoris, adit : lucosque sub altâ
Consulit Albunâ ; nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.
Hinc Italæ gentes omnisque Oenotria tellus
In dubiis responsa petunt. *Æn. vii. 81.*

It was during the reign of Faunus that Evander and Hercules landed in Italy. The first came sixty years before the Trojan war, with a colony of Arcadians from Pallantium, when Faunus gave him a part of those fields where Rome is now situated ; and the hill where he settled was called *Palatinus*, from Pallantium (*Livy, lib. i. Dion. lib. i.*)

A few years after the arrival of Evander, Hercules landed from Spain. Evander received him in a friendly manner, and Faunus gave to the colony he brought from Spain, the neighbouring hill, now called *Capitoline*.

Latinus is supposed, by some authors, to have been the son of Hercules by the daughter of Faunus (*Justin, lib. xliii*): he had three wives, Marica (the "nympha Laurenti" of Virgil), Palatia, and Amata.

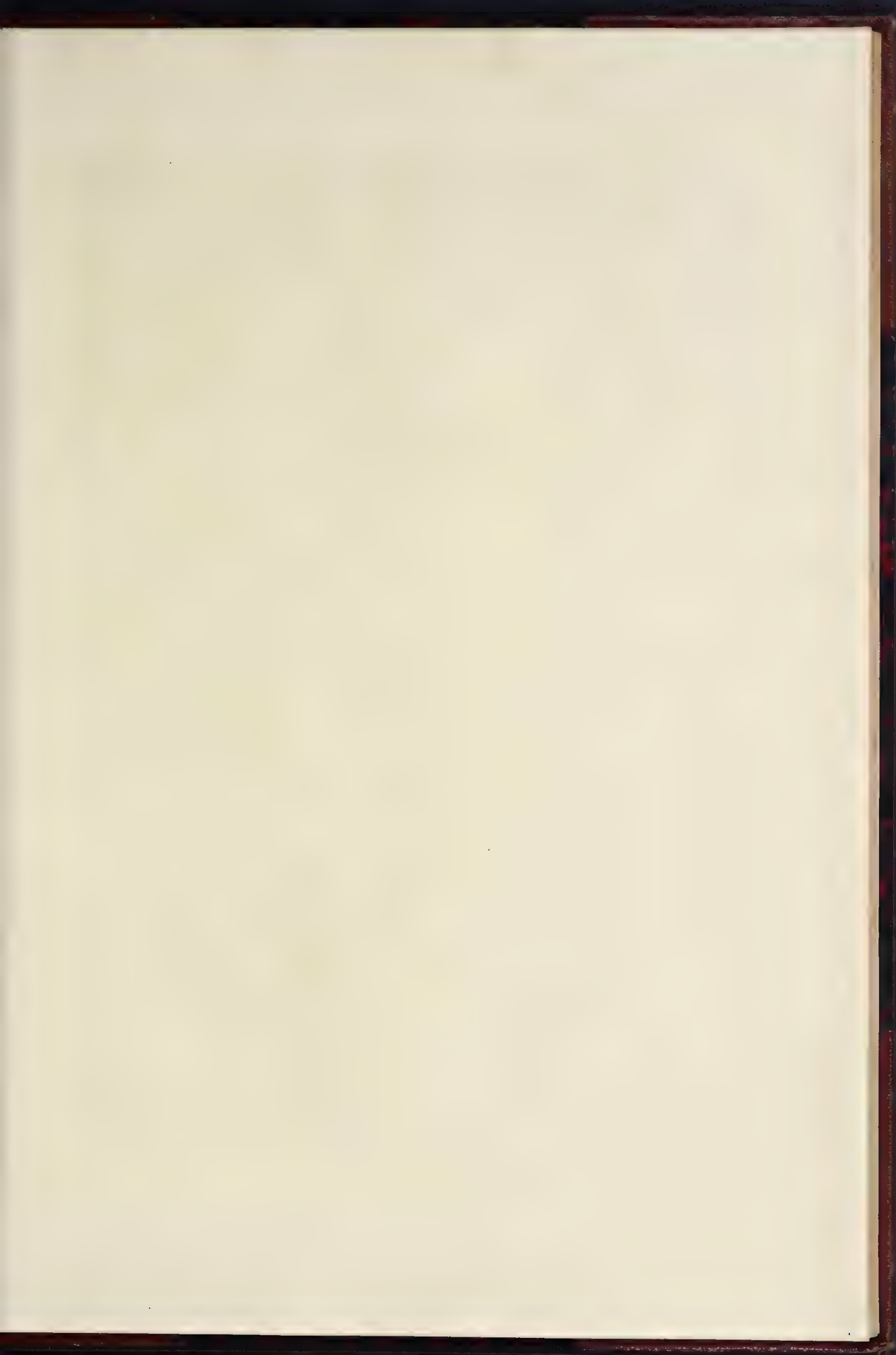
The children of Latinus, Lavinia, and Præneste, were by his third wife Amata; as for Marica, it is uncertain whether she was ever married to Latinus. Livy says, that the Minturni, whose fields

————— Liris quietâ
Mordet aquâ taciturnus amnis,

paid divine honours to her. Horace and Lucan mention her:

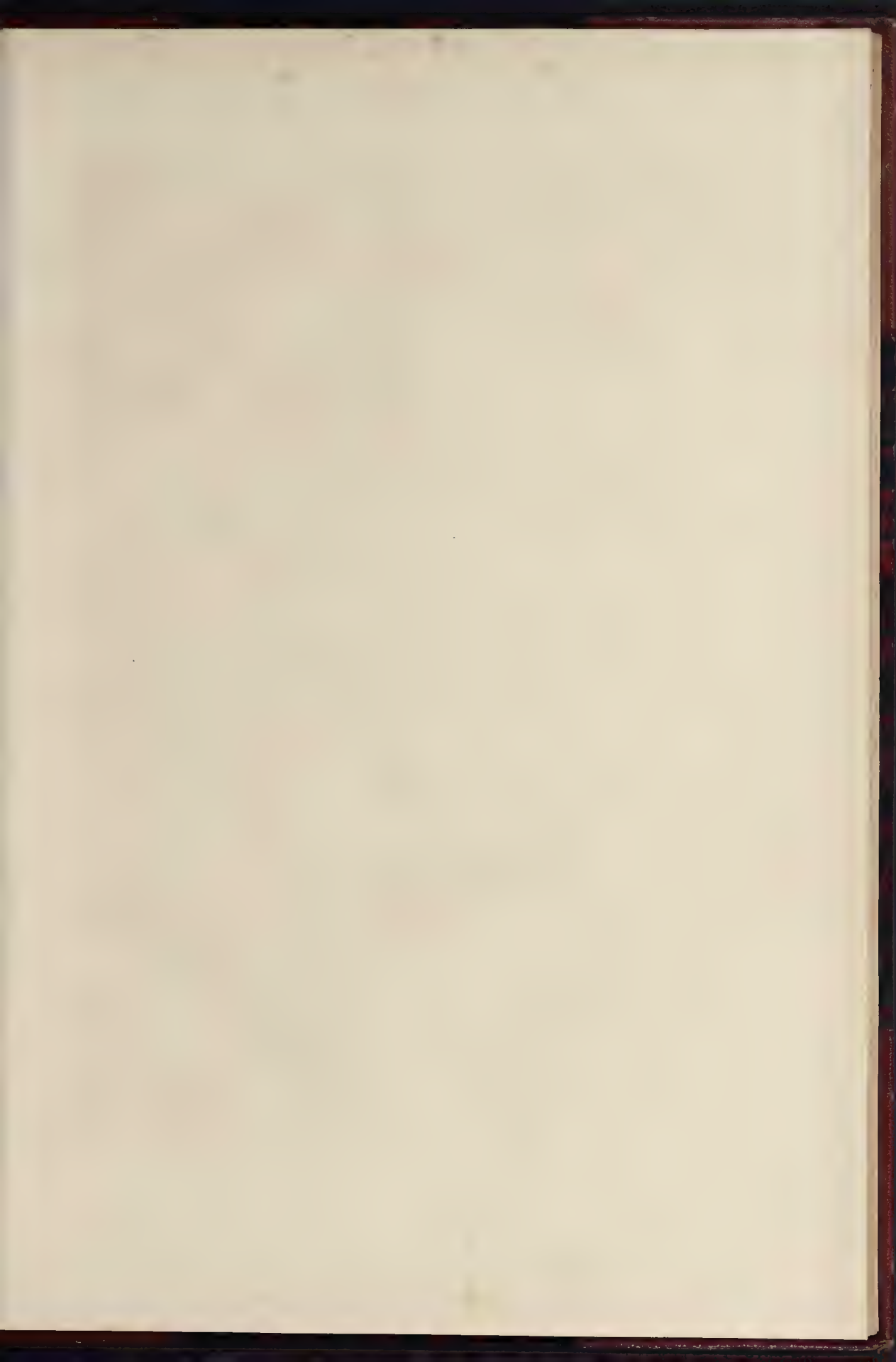
Auctore ab illo ducis originem,
Qui Formiarum mœnia dicitur
Princeps, et innantem Maricæ
Litoribus tenuisse Lirim
Latè Tyrannus. *Ode xvii. lib. 3.*
————— et umbrosæ Liris per regna Maricæ.

The Liris, as I have before observed, is the modern Garigliano.





Chapman's River, New York



CHAPTER V.

ROAD FROM ROME TO ALBANO.

As the traveller leaves Rome by the gate of *San Giovanni Laterano*, nothing can be more tempting to his eye than the view of the country towards which he is turning his steps. He sees

Albanos quoque, Tusculosque colles.

Martial, lib. iv. epig. 64.

Ruined aqueducts cross the foreground of the picture in every direction; and the Monte Cavo, which is picturesque from whatever side it may be seen, but more particularly so from hence, forms a fine aerial background.

The range of volcanic hills, called formerly Mons Albanus, and now Monte Cavo, rises abruptly from the plain, about twelve miles from Rome. It is impossible to conceive an outline more easy and graceful than that which it exhibits; and as it is entirely covered with vineyards, as high as the temperature of the air will admit, and afterwards with forests, it assumes, at a distance, a vapoury tint almost peculiar to it.

As seen from Rome, its rise from the sea, and its fall on the opposite side to the plain, are very gradual. The side towards the sea is marked by three distinct eminences, which may be observed in the first plate of this work. The first is formed by a small hill called Monte Savelli; the second by the wood of the Villa Doria, which is situated at the gate of Albano; the third, by a remarkable clump of trees, which I have been near, but never arrived at, as they are situated in the midst of a very thick underwood, which is cut down at the end of every period of seven years, and which the Italians call "*una Macchia*:" lastly comes the summit, which was the site of the temple of Jupiter Latiaris, and is now that of a convent, inhabited by monks of the order of *Passionisti*.

It is upon this summit that Virgil places Juno to view the two armies :

At Juno e summo, qui nunc Albanus habetur
(Tunc neque nomen erat, nec honos, aut gloria monti)
Prospiciens tumulo, campum spectabat, et ambas
Laurentûm Troûmque acies, urbemque Latini.

Æn. xii. l. 134.

The rise is, however, much more abrupt from the plain of Rome, and from that which separates it, to the southward, from the range of mountains on which Cora, Norba, Segni, and other Cyclopiian towns are situated. This I had once occasion to observe from the opposite mountain of Palestrina.

The side towards Rome is covered with villas, placed in the neighbourhood of the towns of Marino, Grottaferrata, and Frascati : the opposite declivity is almost entirely occupied by the wood called "La Gran Macchia della Fajola." It is here that Kircker places the ancient Mons Algidus, and the Mons Artemisius ; the latter, just above the lake of Nemi.

This road, as well as all those which lead to ancient Latium, is crossed in various directions by ruined aqueducts. At the foot of the hill on which Albano is situated, and about eleven miles from Rome, is an inn, called the "Fratocchi," where the Abbate Ricci, who has written the history of Albano, places the ancient Bovillæ.

The etymology of this name is generally supposed to be derived from *Bovis Ilia*. The tradition is this : a bull, which was about to be sacrificed at the Latin festivals on the Mons Albanus, and which had already been wounded by the knife of the priest, escaped, and ran, before it dropped, as far as this spot, dragging its entrails.—Why should not this name be derived from Bovilia, a place where cattle was kept ?

Florus mentions Bovillæ as a very ancient city, and says that it was afterwards a municipal town. (*lib.* i. c. 2.) It was here that the Romans, of the equestrian order, met, and carried to Rome the body of Augustus, which had been transported by night from Nola to this place, by the Decurions of the different towns upon the road. (*Sueton. in Aug.*)

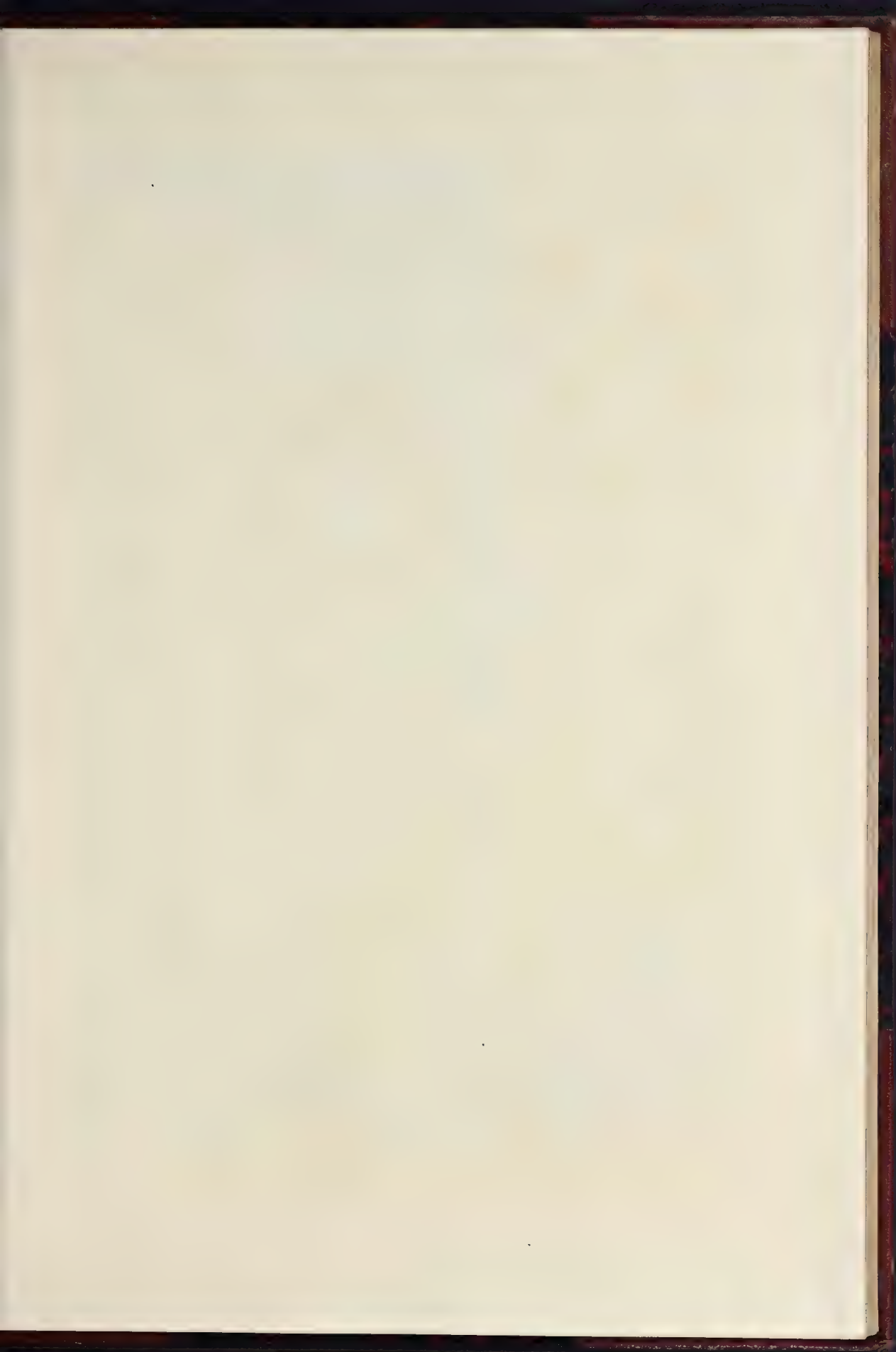
I should rather place Bovillæ a little to the right, as there are there a great many ancient remains, and the neighbouring fields are still covered with stones.





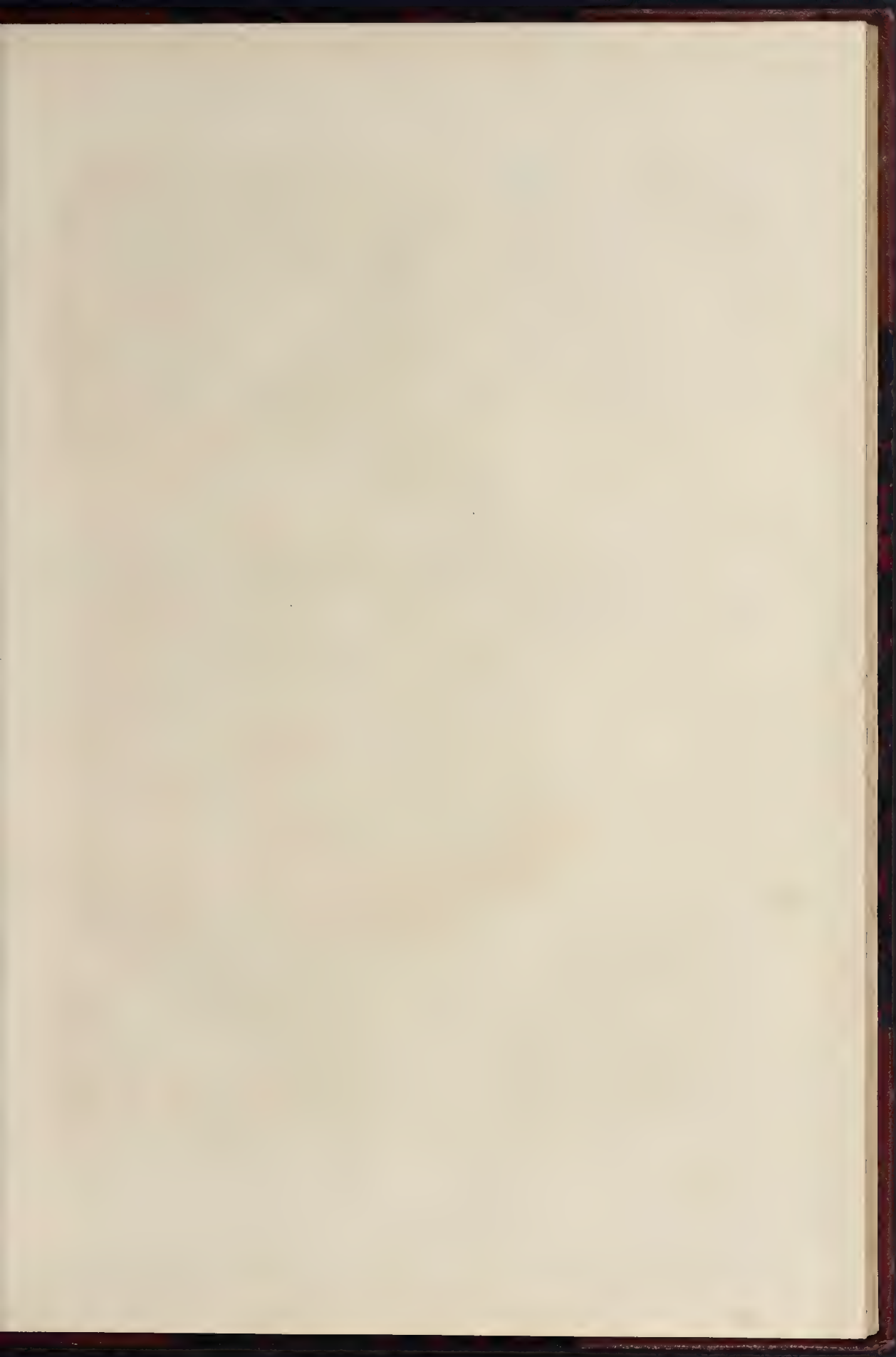
Lake of Placid, New York

Painted by J. M. W. Turner, 1842. Original in the collection of the Earl of Pembroke.





Lake of Alham & View



Near this spot is a very curious circular tomb, which appears, by the internal evidence, to be Grecian. (*Plate II.*) This monument is mentioned by no author that I know of, unless it be one of those hinted at by Kircker. (*Vet. et Nov. Lat. p. 31.*) It is circular, and is placed upon an octagon base, is covered by a dome, the key-stone of which now lies on the ground by the side of the tomb, and is visible in my view of it. The material of which this monument is built, is *peperino*, a volcanic substance, which the ancients called *lapis Albanus*, and *gabinus*. Strabo mentions that of Gabii. (*lib. v.*) The villa of Clodius is supposed to have been situated on the left of the road leading to Albano. Cicero, in his oration for Milo, gives a good idea of the situation of this villa. (*See likewise Velleius Paterculus, l. ii. c. 47.*) At the side of the road, before you enter the gate of the modern Albano, is an immense monument, which rises to the left like a colossal mile-stone. It was formerly a tomb, and was, without doubt, faced with marble, although now nothing remains of it except the mass of bricks, with which it was usual to fill up the interior of the ancient sepulchres, a mode of building of which there are many examples on the Via Appia: it is vulgarly called the tomb of Ascanius, but not the smallest conjecture can be formed of the reality.

MONTE SAVELLI.

ABOUT two miles from Albano, on the right, is Monte Savelli, a small hill, on the summit of which are the remains of a castle built in the middle ages by a family of the same name.

Kircker conjectures that this hill was the site of the ancient Cameria, a town of the Aborigines, and afterwards colonized by the Albans. (*Dion. b. ii. c. 50.*) I cannot think why he calls it Camærena; Dionysius calls it Cameria. The Camerini were conquered by Romulus; there are no remains, however, except those of the middle ages.

CHAPTER VI.

OF ALBANO.

*Atque lacus, qui post Albæ de nomine dicti
Albani.* *Æn. ix.*

THE principal street of Albano was a portion of the Appian way. It is now the great road to Naples, as it was formerly; and there is scarcely a step upon it, that is not consecrated by antiquity. To the right, shortly after you enter the gate, is the villa Doria. It is supposed that the ancient villa of Pompey extended from the site of this modern country-house to the end of the town. (*Ricci Storia di Alb.*) His house was situated where there are substructions now extant in the gardens of the Villa Doria, and the *Thermæ*, or warm baths, were situated where there is an immense pile of ruins which form part of the "Conservatorio di Gesù e Maria," a convent for young women. There can be no doubt that these buildings were formerly *Thermæ*, as I once got admission into the convent, and saw the remains of the pipes for conducting the water. The *Prædium*, or farm, extended as far as the church called "La Stella," at the other end of the town towards Naples. Here, immediately before the church, and in the centre of the Appian way, which divides and winds round it, stands a very uncouth and extraordinary monument, formed of a square basis, and five conic towers thence vulgarly called the tomb of the Horatii and Curatii. This conjecture is certainly false, as we have the authority of Livy (*Lib. i. 25.*) for their having been buried in different places. He says, the sepulchres *existed* at his time on the spots where each of them separately fell; the two Roman in the same place near Alba, the three Alban towards Rome, but the sites distant from each other, as were the spots where they fell. Nevertheless, the family of the Savelli took care to propagate the error, by erecting an inscription, purporting that it was the tomb of the Horatii. This is luckily now fallen. The most accredited conjecture is, that it is the tomb of Pompey, and that the five towers, of which three are

now fallen, alluded to his five victories, for which he obtained triumphs: this is the opinion of Ligi-rius; and we find in Plutarch, that the remains of Pompey were brought and deposited at Albano.

The Alban farm of Tiberius was the same as that of Pompey. The site of that of Caligula is unknown, although we find in Seneca (*Consol. ad. Pol. c. 36.*) that at the death of his sister Drusilla, he retired to his Alban farm.

It has been a subject of dispute among antiquaries, whether the barbarous imprisonment of Perses, king of Macedonia, (*See Livy, b. 45. c. 42.*) took place at Albanum, or at the Alba Marsorum on the Lake Fucinus, now the Lake Celano.

Valerius Maximus (*Lib. 5. c. 1.*) says, that Perses died at Alba, where he had been imprisoned. Here also the Roman senate sent, for the same purpose, Bituitus, king of the Arverni. (*Val. Max. l. 9. c. 6.*) Strabo also mentions the Alba of the Marsi to have been made use of by the Romans as a place of exile and imprisonment. (*Lib. 5.*) It seems then that the Alba of the Marsi, was the place of his confinement, although the Abbate Ricci (*Storia di Albano*) wishes, I know not why, to claim the honour of it for his native city.

His argument for the probability of Albano's having been a place of confinement for prisoners, is very much supported by the certainty of its having been a Prætorian camp. This was, indeed, the origin of the modern Albano as a town. A great portion of the wall of this camp still exists, and the most perfect part of it serves as the boundary wall and foundation of the convent of St. Paul's, which I inhabited during the summer months of 1809. In a neighbouring vineyard may be seen one of the square towers of the same camp. Ancus Martius was the first king who had prisons built at Rome; ought he to be censured as being the first who invaded the liberties of the people, or blessed for having used imprisonment as a mitigated punishment?—

On leaving St. Paul's, you ascend to the lake by a road which is formed entirely of a hard grey lava, in which is found, from space to space, large pieces of vitrified matter. The view of the 5th Plate is taken on this road from the summit of the hill, and overlooks part of the plain of Ancient Latium, the Monte Savelli, and the village of Albano, of which but very little is visible, as it lies immediately under this height, upon a rapid descent. The steeple in the centre is that of the Convent of St. Paul's. At the place from whence this view is taken, the road turns immediately to the left, and a few hundred yards further you gain a view of the lake, and arrive at the avenue which is termed "La Galleria di Sopra," or upper avenue, and which bounds the villa of Domitian.

This villa extended along the lake from Albano to another village called Castel Gandolfo; and its vast terraces are bounded by what are now called the upper and lower galleries, which are two avenues of trees that afford a shady ride, or walk, to the Albanese.

The remains of this villa are very vast, but there is no ruin which tempts the artist to take out his sketch-book, as they consist only in long terraces with their substructions. This villa was the scene of all the follies of the tyrant during his youth. Here he fancied himself the son of Minerva (*Suet. in Dom.*): here an affectation of virtue threw for the moment a veil over his vices, for he pretended to patronise the arts. He instituted a species of poetical games, consisting of the recital of tragedies, with declamations in Greek and Latin; and he built for the purpose an amphitheatre, of which there are the remains on the right side of the road by which you ascend to the lake.

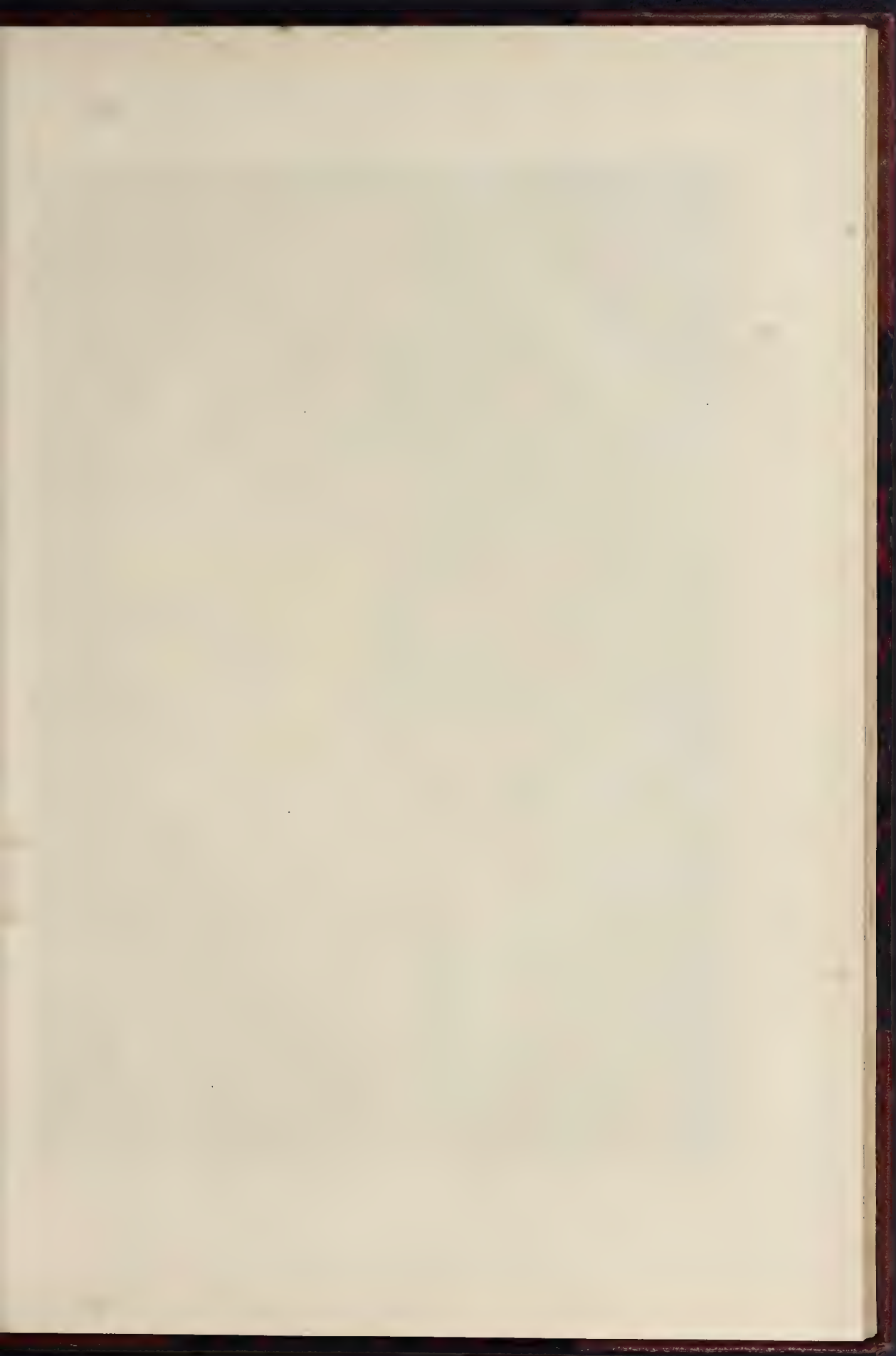
Hic colat Albano Tritonida multus in auro,
Perque manus tantas plurima quercus eat. *Mart. lib. 4. Epig. 1.*

There is a passage of Pliny the younger (*Pan. Traj.*), which might lead to suppose that Domitian sometimes amused himself with being rowed on the lake of Albano, or rather, that he had himself drawn in a boat, as he was so nervous as to be unable to suffer the least noise. Instead of entering this villa, the antiquities of which have been so often described, let us proceed along the road to the convent at Pallazuola; but previously, I should advise the traveller to go to a very picturesque point of view, from an excavation in the rock, in the garden of the Capuchins, (*See Plate 4.*) The convent of Pallazuola and the Monte Cavo are very picturesquely enclosed in a frame, formed by the impending rocks.

The Monte Cavo, formerly Mons Albanus, has been celebrated by all the ancient poets. Horace, whether ironically, or in order to do honour to the mountain, places the Muses there, as on the Italian Parnassus.

—Annosa volumina vatum,
Dictit Albano Musas in monte locutas.

Epis. 1. lib. 2. l. 26.





VIEW FROM THE LUTTERGATE IN THE MOUNTAINS OF ALBANY.

It is not very far from this spot, on an eminence above the road to Nemi, that the general view of the lake of Albano and the surrounding scenery was taken. (*See Plate 6, Summit of Monte Cavo.*) To have a complete idea of it, the reader must fancy the two Plates joined in one; the right side of the seventh Plate with the left side of the eighth Plate.

To the left is seen a chapel, belonging to the convent of Capuchins, with the adjacent wood; below, on the borders of the lake, is the village of Castel Gandolfo. The brown range of hills, a little to the right, is the back of what is called the Belvedere of Frascati; to the right is the white convent of Pallazuola, the ancient site of Alba Longa; and above is the Mons Albanus, with the village of Rocca di Papa at the side of it; and the convent of Passionisti, the site of the temple of Jupiter Latiaris, at the summit. In the back ground is Rome, the Sabine Hills, with Monte Soracte,

—————candidum
Soracte—————

now Monte San Oreste. The summit of Monte Gennaro is seen above the Belvedere of Frascati.

Let us return to the road, which leads us, after a ride of about two miles, to the convent of Pallazuola. This place is remarkable for having been the site of the very ancient city of Alba Longa. Of this there can scarcely be any doubt, from the following passage of Dionysius.

“Alba stood between a mountain and a lake, which served as a defence to the city, and rendered it difficult to be taken; for the mountain is extremely strong and high, and the lake is deep and large; and the inhabitants have it in their power to let off the water, so as to bring it to the level they wish. The plains below the city are beautiful to the eye, and rich in the produce of every description of fruit, in no degree inferior to that of the rest of Italy; and particularly so of the grape that produces the Alban wine, which is sweet, of a beautiful colour, and excelling all others except the Falernian.”
Dion. Ant. Rom. b. 1.

It is not totally irrelevant to the subject to mention, that the Alban wine still retains the same qualities, and is much esteemed. We generally find it among the ancients ranked with Falernian. “To what vineyards,” says Dionysius, “are those of Tyrhennia, Alba, and Falernus, inferior?” and Horace, in his eighth Satire of the second book, mentions them together.

—————Albanum, Mæcenas, sive Falernum
Te magis appositis delectat; habemus utrumque. (*l. 16.*)

Again,

EST mihi nonum superantis annum
Plenus Albanî cadus. *Lib. 4. Ode 11.*

See likewise Martial; and Juvenal, who speaks of the

Albani veteris pretiosa senectus. *Sat. xiii. 143.*

But to return to the site of Alba.—I cannot imagine why Kircker extends it as far as a ruined monastery that lies near the road to Nemi. He says he has been induced to it from some remains which were found under ground: but even this would not warrant his giving a detailed print of a long street, extending almost round a quarter of the lake, unless from a mere conjecture, arising from the name. The fact is, there are no ruins of that antiquity extant, except one in the garden of the convent, which I shall soon have occasion to mention.

Many of the conjectures of the good old Kircker are as extraordinary as the plates of his work. The former are the result of neither history nor fable, but a mixture of both; and the latter are neither maps nor pictures. We owe, however, a great deal to him, as he has gathered together in his history of Latium, a great mass of knowledge, as well as of conjecture.

It is astonishing that there are no remains of the walls of Alba; and it is a circumstantial evidence that the Cyclopien construction (which has invariably resisted the attacks of time) was discontinued at the period of its foundation. Virgil mentions twice its having been fortified.

—————, et longam multa vi muniet Albam. *Æn. lib. 1. l. 271.*

—————hæc certamina primus
Ascanius, longam muris cum cingeret Albam
Retulit,—

Æn. lib. 5. l. 597.

Alba Longa was founded by Ascanius in the year of the world 2828. (*See Dion. Hal. lib. 1. and Livy*

Hist. Rom. lib. 1. Valerius Maximus, i. 8.) Strabo says, "Ascanius built Alba on the Mount Albano, "at an equal distance from Rome and Ardea." (*lib. 5.*)

If the poets cannot always be quoted as authority, yet they always followed tradition, which is the test in cases of such remote antiquity. Let us listen to one or two of them.

Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit;
Alba, solo recubans, Albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum:
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis *Albam*. *Æn. 8. l. 42.*
Albaque ab Ascanio condita Longa fuit. *Tibull.*

After all, there are not wanting persons, and Cluverius among them, who say that it was founded by the Pelasgians, or by Evander.—Its end is far more certain.—It was destroyed by Tullius Hostilius, in the year of the world 3337, and B. C. 667. The citizens of Alba were transported to Rome, and increased its population so much, that the *Mons Cælius* was added to the city at that epoch. (*See Dion. Hal. lib. 3. Livy, lib. 1. and Florus; also Strabo, lib. 5.*)

Livy's account of the destruction of Alba is very eloquent; it merits being quoted in part: "Legiones deinde ductæ ad diruendam urbem. quæ, ubi intravere portas, non quidem fuit tumultus ille, nec pavor, qualis captarum esse urbium solet, quum, effractis portis, stratisve ariete muris, aut arce vi capta, clamor hostilis, et cursus per urbem armatorum omnia ferro flammaque miscet: sed silentium triste, ac tacita, mæstita ita defixit omnium animos, ut præ metu obliti quid relinquerent, quid secum ferrent, deficiente consilio, rogitantesque alii alios, nunc in liminibus starent, nunc errabundi domos suas, ultimum illas visuri, pervagarentur." (*lib. i. 29.*) This indecision of despair, this contrast between the bustle of a conquered place, and the sadness of a city that is abandoned, is very finely expressed.

Juvenal tells us that

———— quamquam diruta servat
Igнем Trojanum, et Vestam colit Alba minorem. *Sat. iv. 60.*

In the garden of the convent at Pallazuola is a very singular and ancient tomb, sculptured in the solid rock. (*See Plate 4.*) There are various conjectures concerning it. Some suppose it to be the sepulchre of a consul, Cn. Cornelius, whom Livy (*l. 41. c. 16.*) mentions to have fallen sick, after having sacrificed at the Mons Albanus, and to have died at Cumæ. His body was transported to Rome, where he had a magnificent funeral; and "chi sa," says the abbate G. Antonio Ricci, "che non fosse riposto in questo sepolcro!" (*Mem. Stor. del an Citta de Alba.*) This negative mode of arguing is a very singular one for an antiquary. "Chi sa che fosse," is the natural answer.

Others conjecture that it was the tomb of Tullius Hostilius. This is far more improbable, as he scarcely would have been buried at the place he took pleasure in destroying.

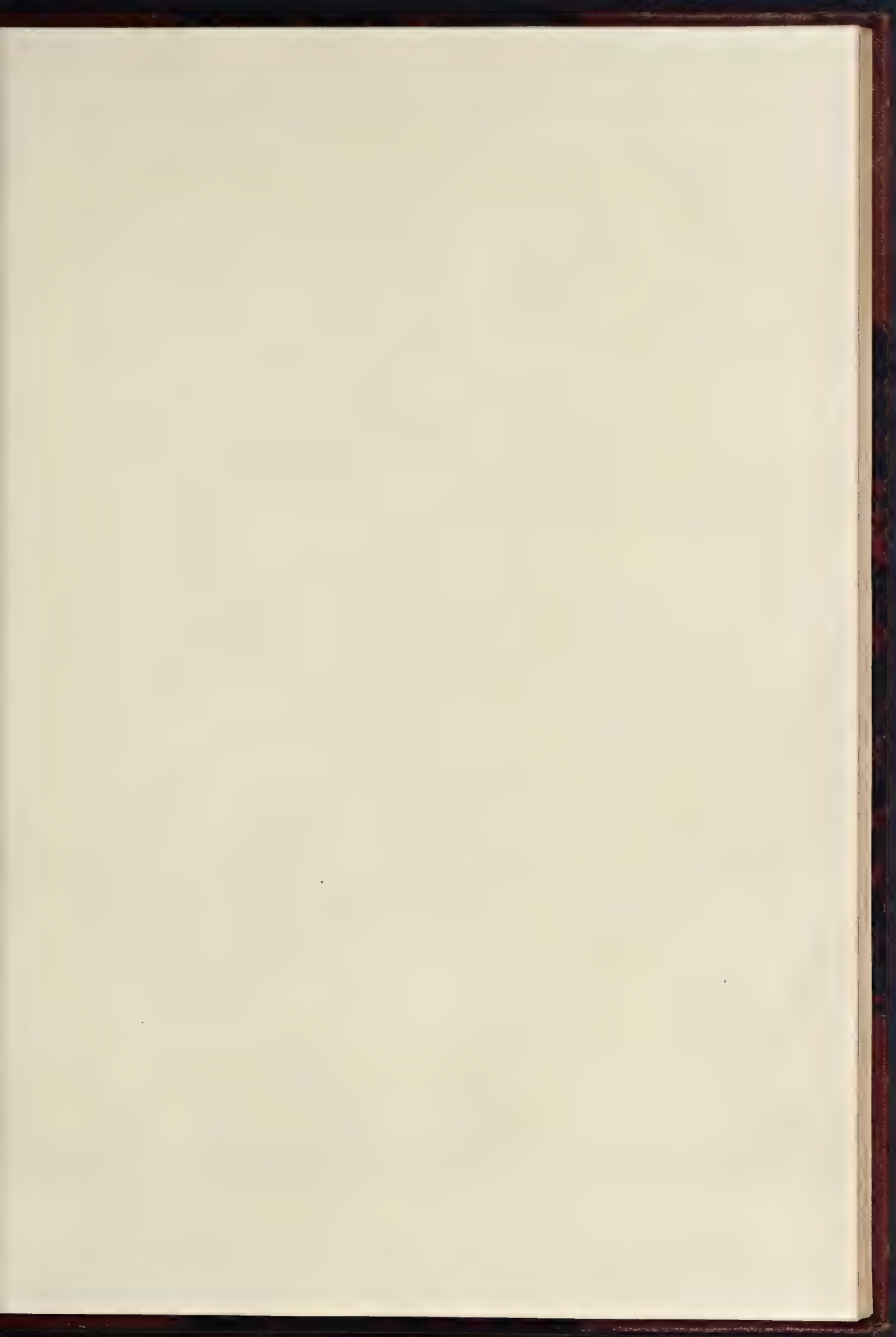
I am inclined to think it of still greater antiquity, and to be a monument of some Alban king. The fasces and eagle would only prove that those insignia were borrowed by the Romans from the Albans; indeed with some little variation, as on examination it will be observed that these fasces are in some degree different from those of Rome.

Would not this also explain the passage of Horace more simply than to suppose he put "Albanas" for "Romanas?"

Jam mari terraque manus potentes
Medus, Albanasque timet secures. *Carmen Sæculare, l. 53.*

They were not at all events of Roman origin, as Strabo says that all this "pomp and circumstance" of Roman power was brought by Tarquin from Etruria. (*lib. v. and Livy, l. i. c. 8.*)

On leaving the convent of Pallazuola, there are two roads which lead through the wood to the village of Rocca de Papa; the one by the little chapel, called the *Madonna del Tufo*. The miracles of the Catholic belief have here replaced those of the Pagan. This chapel was built in order to enclose a picture of the Virgin Mary, supposed to have been found, painted by some invisible hand, on a great





Continuation of the View



Mont-Cavo, 1854.

from the Summit of Mont-Cavo

Painted by J. M. W. Turner

rock of volcanic substance, which fell from the neighbouring heights. In former days, the statue of Juno, on this mountain, is said to have turned spontaneously from the east to the west. Livy mentions several extraordinary events, and even miracles (*lib. xxvii. 11.*), as, that the statue of Jupiter was struck by lightning, and that the waters ran with blood.

Rocca di Papa is the ancient *Forum Popilii*, and probably took its name from M. Popilius Lenatus, who defeated the Gauls, and obliged them to take refuge in this castle, where they remained until the rigour of the season forced them to descend into the plain. (*Livy, lib. vii. c. 25.*) The Roman deserters from Capua likewise fortified themselves in this town (*Idem, lib. vii. c. 39.*); and a numerous garrison was placed here by the senate, to oppose Hannibal, who encamped near Forum Popilii. This plain is still known by the name of "Hannibal's Camp," and lies to the left of the road, as you leave Forum Popilii, to end the short remaining ascent to the Convent.

According to Kircker, it was called Forum Populi, from the festivals of the Latin people there held:

Within a few hundred yards of the summit, you find a piece of the ancient triumphal road, which led to the Temple of Jupiter Latialis, and it is in perfect preservation. Its breadth is about eleven Roman palms, or nearly eight English feet.

Valerius Maximus says, that the custom of making a triumphal procession to the Mons Albanus, was introduced by P. Masso, who, as he was not allowed a triumph by the senate, celebrated his victory over the Corsicans by a triumphal procession to the Mons Albanus, using only the myrtle, instead of the laurel crown. (*Val. Max. lib. iii. c. 6.*) His example was followed by M. Marcellus, when he returned conqueror from Syracuse, and afterwards by many other consuls. (*Livy, xxvi. 21.*)

Of the Temple of Jupiter Latialis, and the general View from Monte Cavo.

WHEN Tarquin had obtained the sovereign power over the Latins, he sent ambassadors to the towns of the Hernici and Volsci, to invite them to enter into an alliance with him. The former voted unanimously for the alliance; but the latter, with the exception of the Echetrani and Antiates, refused. In order that the treaty made with those towns might last for ever, Tarquinius resolved to appoint a temple, in common with the Romans and Latins, the Hernici, and those of the Volsci, who had entered into the alliance, with the view that they might celebrate, at the same place, a general festival. This proposal was accepted by them, and he chose a central spot, on a high hill, which commanded the city of the Albans. On this mountain he ordered an annual festival to be held, during which they were to abstain from hostility towards all men, and to offer up together a sacrifice to Jupiter, called Latialis. (*Strabo, v.*) He also ordained the share that each city was to have in that sacrifice. The nations that sent deputies to this festival were forty-seven in number.

The Romans still performed these sacrifices at the time that Dionysius wrote, and called them *Feriae Latinae*, the Latin festivals. Some cities carried, as their offering, a portion of milk, some a cheese, others a kind of cake; and, as a single bull was sacrificed in common, each city received its appointed share of it. (*Dion. Hal. b. 4.*) They were so jealous of this right, that the inhabitants of Ardea once sent ambassadors to Rome, to complain of their not having received, at one of the festivals, their usual portion of meat.

This festival lasted three days; the first was appointed by Tarquin, when the Romans overcame the Tyrhennians; the second by the people when they had freed the commonwealth from the tyranny of the kings; and the third, after the defeat of the Coriolani, by Marcellus. (*Dion. Hal. b. 6.*)

If any misunderstanding took place during the festival, or any of its rites were forgotten, it was renewed. (*Livy, lib. xxxvii. c. 3.*) It began with a sacrifice, and ended with a banquet; upon which the Abbate Ricci exclaims, with much *naivete*, that he wishes the peasants of the Catholic persuasion had not followed the latter part of the example, when they celebrate the festival of any Catholic saint. For the sacredness of this meeting see Livy (*lib. xxii. c. 63.*), and Suetonius. (*in Tib. Claud. 4.*)

Others again carry the antiquity of this temple up to the Pelasgians and Siculi; while a third conjecture is, that Ascanius built it in honour of his father. The fact seems, however, to be, that it owes its origin to Tarquin, who built it in the year Ab. U. C. 222.

The remains of this temple now consist of a wall, built of *peperino*. I likewise found, in a field

adjoining the Convent, part of a small fluted column of white marble. Piranesi has drawn several fragments of this temple in his work on the antiquities of Albano; and a statue was found, supposed to be that of the

Residens celsa Latialis Jupiter Alba.

Lucan Phar. lib. 1.

but it was so disfigured, that Volpi, who saw it, could not affirm what it was. The temple must have been small, if we may judge of it by the fragments drawn by Piranesi, and that which I found myself.

The view from the window of the Convent, (*See the Plate.*) is one of the most interesting perhaps in the world, as relates to antiquity: it embraces the whole scene of the *Æneid*, from the promontory of Circe to the mouths of the Tiber. Nearer, in the plain, lie scattered the cities which resisted the first attempts of the Romans at universal power; and the fields around them were the school where they exercised those military tactics which they afterwards carried into the remotest parts of the known world. Florus, on considering this beginning, cannot help exclaiming, “Coriolos quoque (Proh pudor!) victos adeo gloriæ fuit, ut captum oppidum C. M. Coriolanus, quasi Numantiam aut “Africam, nomen induerit.” (*lib. i. c. 11.*)

But what reflection do not the rest of the books of this author suggest! He has written upwards of eighty chapters, each of which is entitled by the name of a different war, and some of the latter chapters contain a description of them in the aggregate.

Let us consider the different objects of this view. The first object on the left is the Monte Circello, formerly the promontory of Circe which Strabo mentions. The fleet of *Æneas* passed close along this shore, as it proceeded to the mouth of the Tiber,

Proxima Circææ raduntur litora terræ.

Æn. vii. 10.

The town of *Circeii* was colonized by Tarquin at the same time as that of *Signia* (*Livy, lib. i. 56.*)

All that extensive plain to the right forms the Pontine marshes. On the first point of land is the site of *Nettuno*, an ancient city of the *Volsci*.

Within a few miles is *Porto d'Anzo*, the ancient *Antium*; than which, according to Cicero, no place was more quiet or agreeable. (*Epis. viii. lib. 4.*) It was famous for several temples, and among the rest that of *Fortune*.

Diva gratum quæ regis Antium.

Hor. Car. lib. i. 35.

Many of the most renowned statues of antiquity were found there.

On the coast, and nearly in a line with Albano, is the site of *Ardea*, the capital of the *Rutuli*,

quam dicitur urbem
Acrisioneis Danae fundasse colonis,
Præcipiti delata Noto: locus *Ardua* quondam
Dictus avis, et nunc magnum manet *Ardea* nomen.

Æn. lib. vii. 409.

Nearer the mouths of the Tiber, and at about equal distances, are *Pratica*, the ancient *Lavinium*, where

———— cernes urbem et promissa Lavini
Mœnia————

Æn. i. 258.

and *Torre paterno*, the ancient *Laurentum*. Immediately at the mouth of the Tiber is *Ostia*.

Let us return to the second distance of the picture. Again looking to the left, and on the first eminence above the smallest lake, is the town of *Nemi*, from whence the lake takes its name; by coasting this lake towards the left, we find on a distant hill the town of *Lanuvium*, now called *Civita Lavinia*. The disputed reading of the passage of Strabo relative to this town ought certainly to be *Λαοδίνιον*, and not *Λαοδίνιον*. *Lanuvium* and *Lavinia* were distinct cities; the latter was on the coast, and is now called, as I have just said, *Pratica*. The Oxford editions have retained *Λαοδίνιον*. Nearer to the right, and upon the lake, is the town of *Genzano*, the ancient *Cynthianum*, so called from a temple of





ANCIENT TOMB in the GARDEN at PALLAZUOLA.



Diana. As I am about descending to this lake, and shall give more detailed views of the environs, I shall likewise defer the details of its history.

Between the towns of Genzano and Aricia, the next town to the right, may be seen the dome of a steeple. It belongs to a church built on a spot called *Gallorum*, which has retained its ancient name from the encampment of the Gauls. A little beyond may be observed a fertile valley, now called the Valle Riccia, and which certainly is the bed of an ancient lake.

Aricia was founded by Archilocus, one of the first kings of the Siculi, and was called Ermina (*See Strabo and Cor. Tacit.*); it was formerly situated on the Appian way, which Statius calls the Queen of Roads (*Syl. lib. 2.*) and the ruins are still visible a little below the modern town. Aricia was besieged by Aruns, the son of Porsenna, king of the Tyrrhennians, under the consulship of Spurius Lartius and Titus Herminius. This prince was killed at the siege by Aristodemus.

This town is well known as Horace's first stage on his journey to Brundisium.

EGRESSUM magna me excepit Aricia Roma
Hospitio modico.---

Sat. v. lib. 1.

As there is a steep hill just before you enter the gate, the place was very favourable, and is still so for any beggar,

Aricinos qui mendicaret ad axes.

Juv. Sat. iv. 117.

We come next to the town of Albano, through which I have been leading the reader. Midway of the lake is a white convent which belongs to monks of the order of *Reformati*; and immediately below it, the white square building is the famous Emissary cut by the Romans at the time of the siege of Veii. The waters of the Emissary, after running under ground for about a mile, come out in the plain below Albano. For a description of the overflow of the lake see Plutarch, (*in Camill.*) Livy, (*lib. v. 15.*) Cicero (*Lib. 3. de Divin.*) and Val. Max. (*lib. i. c. 6.*)

By following the summit of the hill along the lake, may be seen a village now called Castel Gandolfo, from the famous Roman family of the Gandolfi.

Immediately under this village, and at the edge of the lake, is situated the little Nymphæum, the smallest of the two which are extant here, and of which I have given a drawing. (*Plate 9.*) It will be seen that the original construction was very elegant, but the hand of time has accomplished the wish of the Poet.

Quanto præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmore tophum?

Juv. Sat. 3.

The Abbate Ricci, in his History of Albano, speaks of both these Nymphæa without any details, except that Holstenius mentions to have seen, near one of them, two statues of Nymphs. This was in the year 1635.

The smallest Nymphæum, which I have preferred giving from its superior elegance, was discovered in 1734, as we know by Ficoroni, whom Ricci quotes. To the right of the lake, and in the extremity of the picture, is the village of Marino.

There are different conjectures respecting the ancient name of this town. Kircker supposes it to have been Ferentinum; others Mariana, from the name of Caius Marius.

Where there is a wood still existing, was probably the site of the *Lucus Ferentinus*.

Rome lies very little to the right, but intervening trees prevented the possibility of including it in this view.

I cannot help thinking with Kircker, that there is a natural subterraneous communication between the lakes of Albano and Nemi; he places it under a ruin called the hermitage, and the guides still shew this place as being the deepest part of the lake; indeed as a spot where "plummet never sounded." It is under an overhanging oak tree, and the lake assumes here that blue cast which always pervades in deep waters. Would not this passage seem to imply the communication?

Albanus lacus et socii Nemorensis ab unda.

CHAPTER VII.

OF NEMI, THE LAKE, AND ENVIRONS.

*Litora, pinguis ubi et placabilis ara Dianæ.**Æn. lib. vii. 763.*

THERE is an inexpressible charm surrounding every thing that concerns this little lake: the name, given to it by the ancients, of the Mirror of Diana, bespeaks the beauty of it; nor does it in any manner fall short of the expectation of the traveller. Smaller than the lake of Albano, it is also much more graceful in its form. Whichever side you turn, you find the most exquisite landscape; of which the lake, embowered in trees, is the principal object. It was in these environs that Julius Cæsar began to build a villa; and it is mentioned as a proof of his extravagance that, although still very poor and oppressed with debts, he had pulled it to the ground after having been at a very great expense; and that because it did not exactly answer his expectations.

There is a mountain which rises immediately behind Nemi, and which from the passage

*aut gelido prominet Algido**Hor. Ode 21. lib. 1.*

we may conjecture to have been the Mons Algidus.

I have often observed very fine herds of cattle driven down from the forests of this hill, where they must have been famous in the time of Horace.

*Nam quæ nivali pascitur Algido**Devota, quercus inter et ilices,**Aut crescit Albanis in herbis**Victima.**Lib. 3. Ode 23.*

It is supposed that there was a temple sacred to Diana on the site of the modern town of Nemi, where a famous statue of that Goddess has been found. The worship of Diana was brought here from Tauris. Orestes stole from thence the consecrated statue, and took refuge in this country; but, pursued by the Furies, he placed the statue in the temple we are speaking of, and which is supposed to have been of the Doric order.

The high priest of this temple was always an obscure slave, and the only means he had of attaining the dignity, was by vanquishing his predecessor in single combat; so that the office was never renewed except in consequence of a murder. (*Sueton. in Calig. 35.*) This custom was likewise brought from Tauris.

Ovid calls this Diana, *Orestea*.

*Cultaque Orestæ Taurica terra Deæ.**De Pont. Lib. 1. Eleg. 3.*

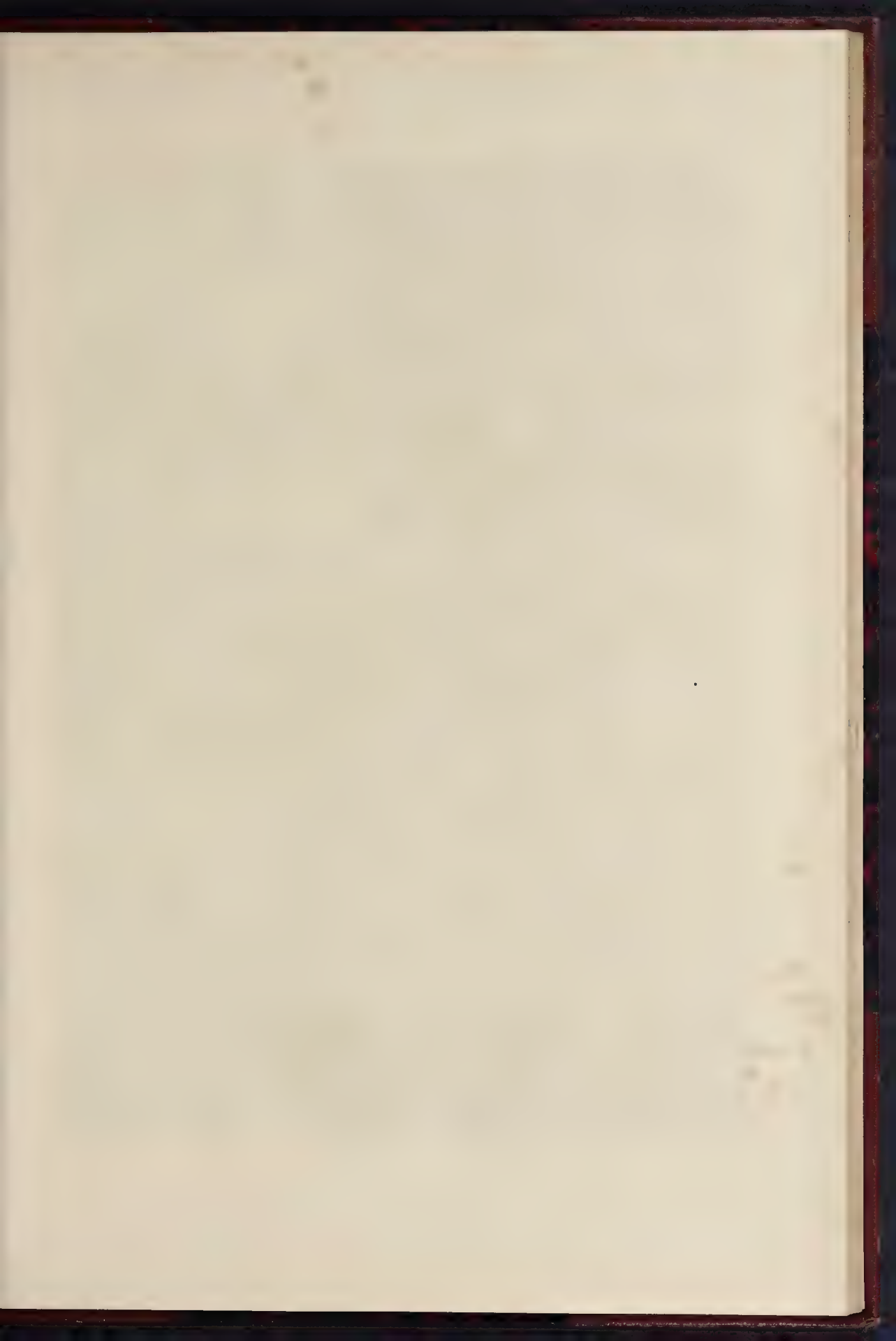
and alludes to this horrid custom

*Nec procul a nobis locus est, ubi Taurica dira**Cæde pharetratæ spargitur ara Deæ.**4 Trist. Eleg. 4.*

See Strabo likewise (*Lib. 5.*) for an account of this temple, and the mode of renewing the priesthood.

Hippolytus was also worshipped here under the name of Virbius, on account of the tradition that, restored to life by the kind offices of Æsculapius, he was transported here by Diana, and was concealed under the name of Virbius. These woods were sacred, and no horses were admitted into them, out of respect to the former misfortune of Hippolytus. Virgil shall tell the story in his own words:

*Namque ferunt fama Hippolytum, postquam arte novercæ
Occiderit, patriasque exlerit sanguine pœnas,*





MISSARY of the LAKE of NENI.





NYMPHEUM on the BORDERS of the LAKE of ALBANO.



Turbatis distractus equis, ad sidera rursus
 Ætherea et superas cæli venisse sub auras,
 Pæoniis revocatus herbis, et amore Dianæ.
 Tum pater omnipotens, aliquem indignatus ad umbris
 Mortalem infernis ad lumina surgere vitæ,
 Ipse repertorem medicinæ talis et artis
 Fulmine Phœbigenam Stygias detrusit ad undas.
 At Trivia Hippolytum secretis alma recondit
 Sedibus, et Nymphæ Egeriæ nemorique relegat :
 Solus ubi in sylvis Italis ignobilis ævum
 Exigeret, versoque ubi nomine Virbius esset.
 Unde etiam Triviæ templo lucisque sacratis
 Cornipedes arcentur equi, quod litore currum
 Et juvenem monstros pavidum effudere marinis.
Æn. lib. vii. 764.

And Statius,

Jamque dies aderat, profugis cum regibus altum
 Fumat Aricinum Triviæ nemus, et face multa
 Consciis Hippolyti splendet lacus. *Sylv. lib. iii. l. 55.*

As for the nymph Egeria, and the mysterious fountain at which she gave her midnight meetings to Numa Pompilius, (*Val. Max. lib. i. 2.*) the one and the other have caused many disputes among antiquaries, and particularly with regard to their place of rendezvous. There is a fountain of Egeria just without the Porta Capena at Rome : here is another which flows from a cave, says Kircker, and gives water to several mills. Strabo mentions these sources, as contributing to furnish water to the lake. (*lib. v.*) The lake lies below, and the town of Genzano, formerly Cynthianum, to the right. I never saw the source of this rivulet ; but it seems that

Egeria est qui præbet aquas, Dea grata Camænis. *Ovid.*

The following proofs are brought by Kircker of the existence of a floating island, fixed in the centre of this lake, which was the occasional residence of Augustus and Tiberius. He quotes a certain Blondus, whose account I shall in part translate.

"The Cardinal Prosper Colonna, who was formerly proprietor of the towns of Nemi and Genzano, which have since passed into other families, hearing that tradition spoke of two vessels which were buried at the bottom of the lake, had a machine constructed by a celebrated architect of the time, by means of which one of these vessels was drawn up to the surface. The vessel was unfortunately broken in two by its own weight, but a large piece of it was saved. It was found to be preserved from water and fire, both within and without, in a most singular manner, and had sheets of lead on the outside which were fixed on with bronze nails. There were found at the same time several leaden pipes, marked with the name of Tiberius Cæsar Augustus, sculptured in letters of a very elegant form. They are supposed to have served to carry fresh water to this insulated abode."

He mentions, at the same time, some very large bronze nails, which served for the general construction of the ship, and which, strange to be said, were as perfect, as polished, and as little injured, as if they had just come from the workman's shop. One of these nails (adds Kircker) I saw myself, with exquisite delight, "summa cum voluptate," in the Museum Gualdinum.

It only remains for me to add, that I have been able to afford several of my antiquarian friends the same pleasure which Kircker expresses in such forcible terms, by the sight of one of these nails, now in my possession. The fragments, the result probably of the fracture mentioned by Blondus, are occasionally dragged up in the nets of the fishermen of the lake, and I owe the one I possess to the kindness of a friend who had bought it of one of these men, in an excursion he had made a few days before. I immediately made application for more, but the fisherman to whom I applied mentioned having sold mine for a trifle ; but said it occurred so seldom that he could not promise another, and I heard nothing more of him. I have drawn it, and it is figured in Plate A, fig. 1.

The wood is, as may be seen, worn into furrows by the water ; but the nail is so perfect as to verify all that Blondus has said respecting those he saw.

Independent of the junction of the lakes of Albano and Nemi, conjectured by Kircker to exist, the

latter has likewise a regular emissary, apparently of Roman workmanship, and, I should imagine, built about the same epoch as that of Albano. It is natural to suppose that, as they had had a proof of the danger resulting from the want of one, they might here have put in practice the experience they had gained in the construction of the Alban Emissary. All this is conjecture, but the Emissary exists. (See *Plate 10.*) It is much smaller than that of Albano, and the ancient work at the entrance is hid, as may be observed, by a modern house, built over it. The whole is picturesquely over-arched by the trees, which border the lake in this place, as indeed almost all the way round.

Of Velletri, and the Road to Cora.

WE are now entering the territory of the Volsci, a nation which sustained long and destructive wars with the Romans. The Osci, to whom they owe their origin, were one of the most powerful people of Campania, whose boundaries extended as far as Capua. Those who inhabited the territory after them called themselves Volosci, or by Syncope Volsci, as *vol* signifies *ancient* in that language. (*Borgia Stor. di Vell. lib. 1.*) For the Osci see Strabo, (*lib. 5.*) who says they occupied Pompeii before the Etruscans and Pelasgi.

Nothing can be more difficult than to ascertain the precise boundaries of this nation, as they seem to have been changed very frequently. I believe the Volsci to have been enclosed to the N.W. by the Rutuli, to the N. by the Lavicani, to the N.E. by the Hernici, whose boundary line must have passed very near their capital, Ferentinum, as Frusinum, a town situated a very few miles from it, passed occasionally into the power of each nation, and is therefore called by some a town of the Hernici, and by others a town of the Volsci. The river Liris served as boundary to the East; while, to the S.E. and S.W. they had the Ausones, and the Mediterranean.

Several towns have acquired the reputation of having been the capital of the Volsci. There is no accounting for this circumstance, except by supposing that the government of this nation was federative, and that each town submitted only to its own laws. After the death of Camilla, the monarchical government was changed; each city adopted its own forms, and Velletri assumed that of a moderate aristocracy.

The history of Velletri, or, as it has been differently called by different authors, Belitra, Beletra, or Velitræ, is not traced up to its origin; some say it owes its foundation to the Lacedæmonians; others to Beletra, the mother of Dardanus. In the opinion of others, Atlante and Saturnus dispute the honour of being its founder. All that is certain is, that this city is of the highest antiquity, since it is mentioned as having been engaged in a war against the Romans, at as remote a period as the reign of Ancus Martius.

Here, however, Dionysius and Livy differ, as the latter says that Tarquin was the first who waged war against the Volsci.

Strabo has certainly committed an error in saying that most of the cities belonging to the Hernici and Volsci, and among the rest Velletri, were founded by the Romans.

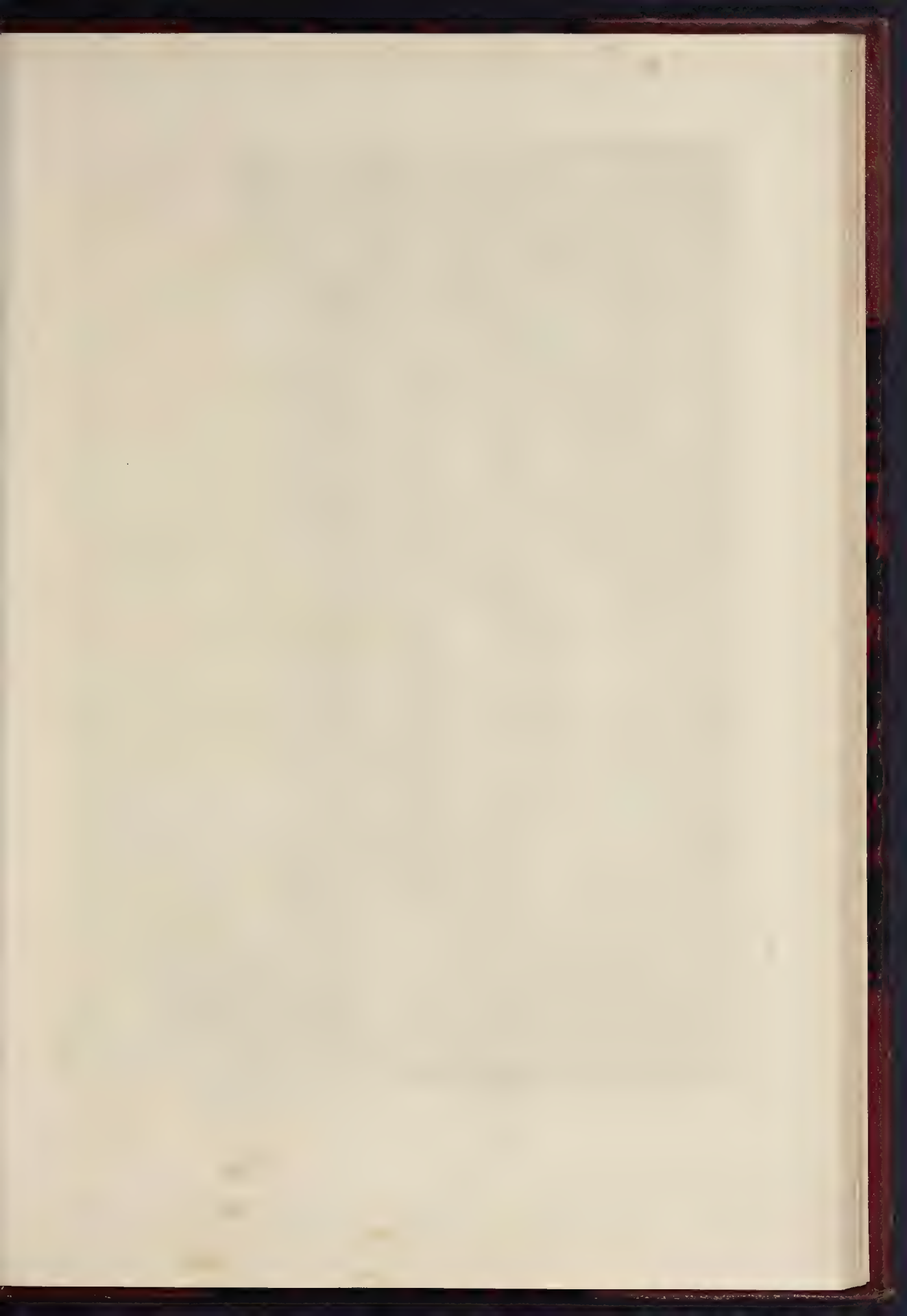
Velletri was taken by the Romans, and colonized in the year Ab. U. C. 260, and under the consulship of Aulus Virginius and Titus Veturius. The battle which preceded its capitulation was a dreadful one, and did great honour to the Roman arms, as the Volscian army was superior in number. (*Livy, lib. ii. 31.*)

In the course of the Roman history we find Velletri always taking a very active part in the long wars between the two nations. It seems they were induced thus to rise incessantly against the Roman power, though highly to the prejudice of their city, by an oracle which had foretold that one of their citizens should rule over the world. (*Suet. in Aug.*)

In one of these struggles, a very famous siege is mentioned by Livy, (*lib. 6.*) which lasted during three years; but it is singular that the result is not known; we may therefore judge that it was not favourable to the Romans, and that they withdrew their forces.

Velletri is celebrated as being the native place of the family of Augustus; of this there can be no doubt, and among other local evidences, there was a street in the city which was named after the Octavian family. (*Suet. in Aug.*) That he was born there, however, does not seem quite so certain, as it is still a subject of dispute whether he first saw the light at Turi in Calabria, at Rome, on the Palatine Hill, or at Velletri.

The lake Giuliano, on the road from Velletri to Cora, is very picturesque, shewing the commencement of the chain of mountains formerly called Lepini.





PARK DE GICLIANO.





GENERAL VIEW OF THE TOWN OF CORA



To the right, on this chain, is a village called *Rocca Massima*, which I believe to have been the ancient Ecetra. There is a passage of Livy which would make it doubtful: he says that "a battle was fought between Ferentinum and Ecetra." This would place Ecetra beyond Segni, but the suggestion of Volpi seems a very natural one, that the Ferentinum here meant was the Lucus Ferentinus on the Mons Albanus. In this case, the field of battle was in a plain, which, from the local knowledge I have of the country, appears likely to have been chosen.

At all events, it is evident that Ecetra was situated on this side of the same chain, from another passage of the same author, where he mentions that two armies were sent into the Volscian territory. To the right, Sp. Furius and M. Horatius commanded towards the sea coast and Antium; and to the left, Q. Servilus and L. Geganius towards the mountains and Ecetra.

When Coriolanus had taken Satricum and Longula, he sent the enemy's spoils to Ecetra, before he attacked Polustia and Cora.

The lake of Giuliano takes its name from a neighbouring village, placed probably on the ancient site of a farm belonging to the Octavian family.

Of Cora.

From Giuliano the ascent is gradual, and the road winds along the foot of the mountains, which lie to the left, until you arrive at the town of Cora, which is situated upon the ancient site, and nearly retains the ancient name of Cora. (*Strabo, lib. 5.*)

The approach is very picturesque, and the town entirely surrounds the sides of a hill, which, as you arrive from Giuliano, appears covered with houses. (*See Plate 11.*)

Cora was founded by Dardanus, the son of Corytus and Electra. (*See Dion. Hal. and Plin.*) About 350 years afterwards, Coras restored the city, which was in ruins, fortified it strongly, and gave it his name; whence arises a dispute whether he was not the original founder, which Kircker indeed makes him. The town, however, had been previously called Corytus, from the name of the father of Dardanus, and Corillo, from that of his son.

Coras was the brother of Catillus, who gave his name to the Mons Catillus near Tibur, the modern Tivoli; and it was a third brother, Tiburtius, who gave his name to the town itself.

Tum gemini fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque, acerque Coras, Argiva juvenus:

Æn. vii. 670.

If we are to believe Virgil, the Alban kings were the founders of this city, together with many others. Anchises, whilst relating to Æneas the history of his posterity, says

Hi tibi Nomentum, et Gabios, urbemque Fidenam;
Hi Collatinas imponent montibus arces,
Pometios, Castrumque Inui, Bolamque, Coramque.

Æn. lib. vi. 773.

The Alban kings, however, as Volpi observes, may deserve, in the same manner as Coras, the title of founders of this city, which has been several times destroyed and rebuilt; so much so, that we find it ranked in misfortune with Veii, Gabii, and Nomentum.

Nec dum ultra Tyberim bellisonus; ultima præda
Nomentum, et captæ jugera æterna Coræ.
Et Veii veteres, et vestum regna fuistis
Et vestro posita est aureo sella foro.—
Nunc intra muros pastoris buccina lenti
Cantat, et in vestris ossibus arva metunt.

Prop. Eleg. ii. lib. 4.

And

tunc omne Latinum
Fabula nomen erit, Gabios, Veiosque, Coramque,

Pulvere vix tectæ poterunt monstrare ruinae.

Lucan. Phars. lib. vii.

Of these towns, the sites of Gabii and Nomentum have alone been discovered. The destruction of Veii was so complete that we are still ignorant of the precise spot where it stood; while Cora, from the amenity of its situation, has always been rebuilt, and that apparently on the same spot; as is evident from the high antiquity of the walls which support and surround the different terraces of the hill.

Cora is supposed to have been colonized at different times by the Albans, the Etruscans, the Latins, and the Romans. For the first we have the authority of Dionysius, who says, that many cities were colonized by the Albans under Latinus Sylvius, and counts Cora among them. There is very slight authority for its having been in the possession of the Etruscans, and Volpi supposes the mistake to have arisen from the similarity of the names of *Coru* and *Coritum*, the modern Cortona.

We find in Livy that it was a Latin colony, when he mentions that Cora and Pometia sided with the Aurunci against the Romans.

There is always a distinction to be made between the Latin and Alban colonies, when mentioned by ancient authors. By *Latin* colonies were meant those nations which sent deputies to the assembly on the Mons Albanus, where the Latin festivals were kept; the *Alban* colonies were those sent by the Alban kings to countries subjugated by them; there is therefore between these two distinctions, all the difference that exists between a disgrace and an honour.

Cora at length became a Roman colony in the year of Rome, 251; and, under this government, it passed through the different degrees of Roman tyranny, as it was first a colony, next a municipal town, and lastly a Præfecture.

The colonies were governed by the Roman laws, and were immediately under their dominion. The Decurion in the colonies answered to the Senate at Rome.

By these Decurions were elected every year, in numbers proportionate to the consequence of each colony, two, three, or more magistrates called Duumviri, Triumviri, and so on. Their power answered to that of the Roman consuls. As at Rome there was a Præfectus Annonæ, an inspector of the markets, so these had their Ædile, whose office was to inspect the markets, the public buildings, the roads, and other similar details of government. There was likewise the Quæstor, who had the care of the mint. Various inscriptions found at Cora mention the Duumviri, Triumviri, Quatorviri, and Augustales.

The Municipium was the highest degree to which the cities under the Roman dominion could aspire: the difference indeed between being a citizen of a municipal town, or a citizen of Rome itself, was very slight. There were shades of differences even in the municipalities. Some were "*Municipia cum Suffragio*," others "*Municipia sine Suffragio*." The name itself denotes the distinction, which consists in the admission of the one to vote, while the others had not that privilege. (*Sigon. de Jur. vet. Ital. lib. 2.*)

The towns admitted to these alliances were called Municipia, "*quia munere acciepebant Romani*;" that is to say, they were not conquered nations, but such as voluntarily offered to pay tribute and enter into alliance with the Romans.

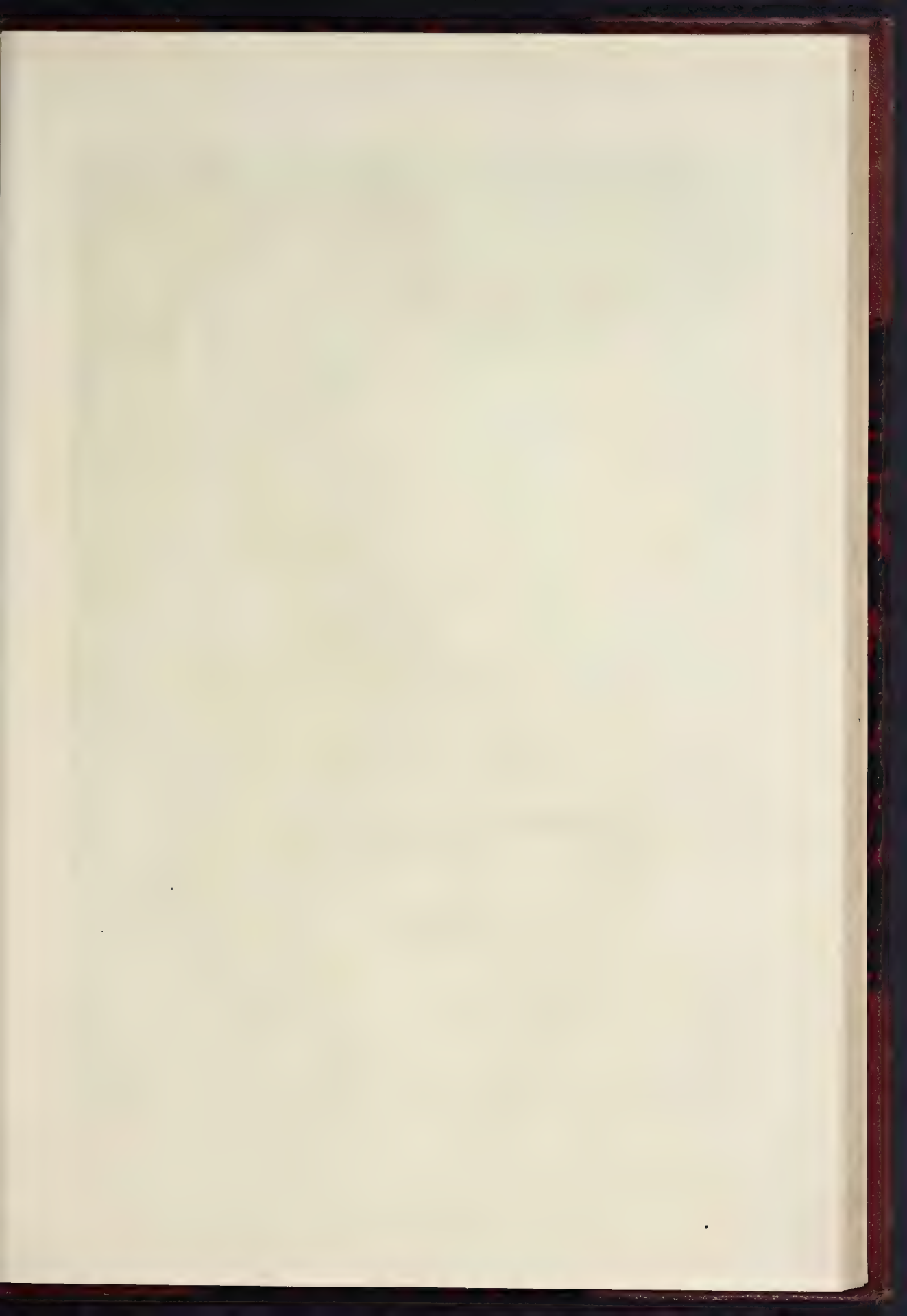
They were governed by their own laws, and nothing was required of them, except that they should not lend their aid to an enemy, but on the contrary, furnish stores of every kind to the Roman militia.

The establishment of the Municipia appears to have been intended by the Roman people as the first step in the descent to slavery.

It entered into their profound theory of the art of enslaving to be very gradual in the means which they employed; and by this method, the yoke did not lie so heavily on a subjugated world. The "*revocare gradum*" from this hell of tyranny was scarcely ever permitted: Cora, however, seems to have reversed this system, and it was probably owing to some great effort made by its citizens for the restoration of their liberty.

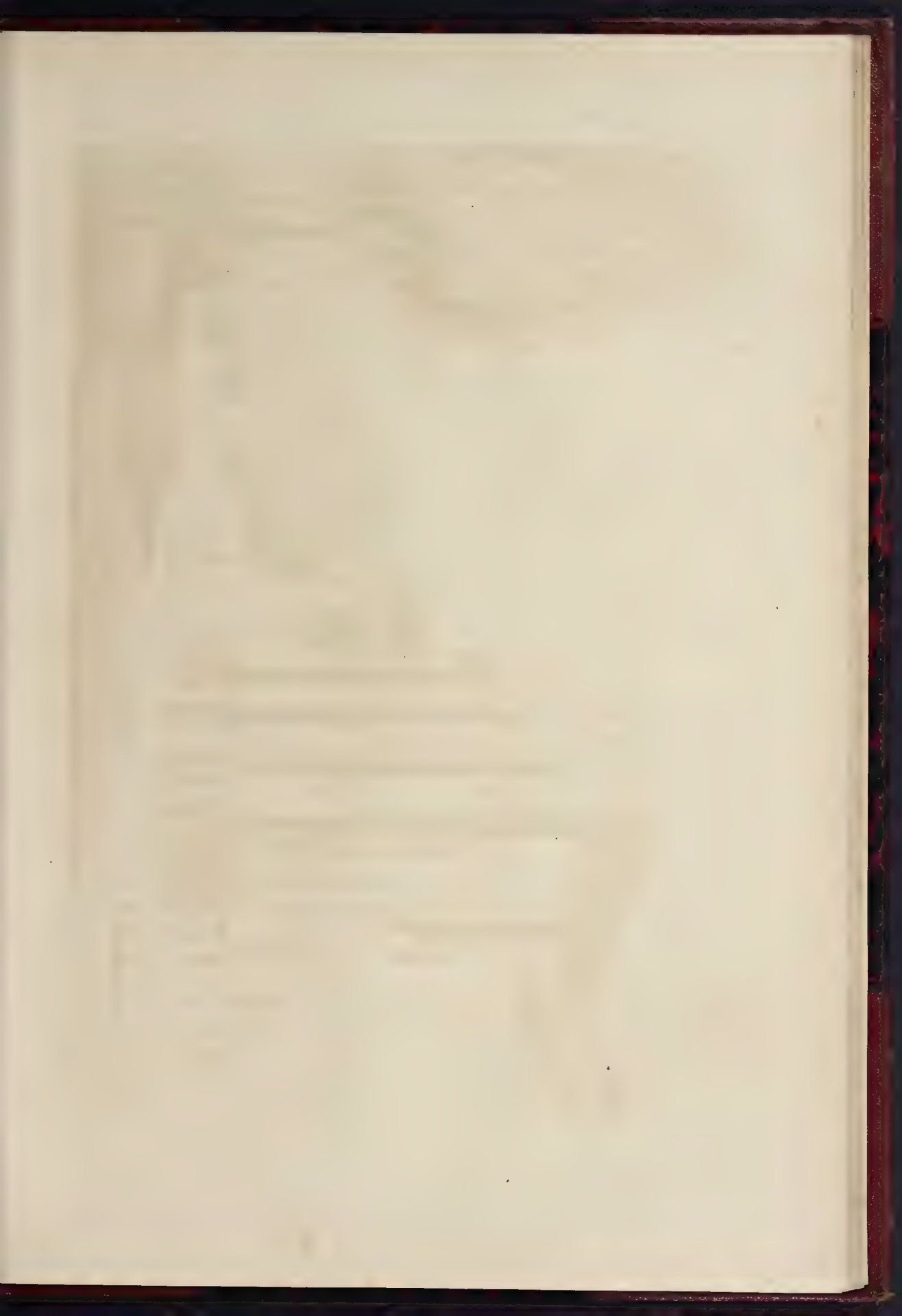
Cora boasts, in common with Sutri, and the Falisci, of having contributed to fill up the laws of the twelve tables. The people and Senate of Rome agreed, in order to settle a long-standing dispute, to send ambassadors to Athens for the purpose of receiving the celebrated laws of Solon. The three ambassadors were admitted on their return among the Decemviri, a new magistrature erected for the purpose of reconciling the Senate and the people, and of mitigating the hatred of the latter against the consuls.

When the Decemviri presented, on the following year, ten tables of laws instead of the original twelve to the people, they were dissatisfied, and in order to make up the deficiency, determined to





REMAINS OF THE TEMPLE OF HERCULES AT CORA.



choose the remaining laws from those of the neighbouring cities which were most renowned for their equity. The choice fell upon the Corani, the Sutrini, and Falisci.

Hence the epithet of Virgil "*æquosque Faliscos*." They were a people of the Etruscan territory: their capital was Falerii, now Civita Castellana. (*See Cluv. c. 26.*)

Cora is mentioned by Livy as a municipal town, but fell immediately from that to the lowest degree of slavery, namely the *præfecture*. This was the denomination of the cities which had broken their treaty, were again subjugated by force of arms, and afterwards deprived of the benefit of appealing to their own laws, and of being governed by their own magistrates, instead of which they were subject to the tyranny of an annual præfect sent from Rome. The disgrace, in this instance, probably happened under the reign of Claudius, as Cora was called a Claudian *Præfecture*.

The Corani lent succours to Scipio in his expedition against Hannibal, when he descended the Alps.

—————trahit undique lectum
Divitis Ausoniæ juvenem, Marsosque, Coramque,
Laurentumque decus, jaculatoremque Sabellum.

Silius Ital. lib. iv. l. 220.

The town of Cora was adorned with various temples; that of which there are the greatest remains is dedicated to Hercules, or as some say to Diana. The former, however, is the received opinion without being founded on any fact that can establish the certainty.

In order, I suppose, to settle the dispute, Gruterus introduces into the inscription over the door the word *Herculi*, which is not there. The inscription is as follows:

M. MANLIVS M. F. L. TVRPILIVS L. F. DVOMVIRE DE SENATVS SENTENTIA AEDEM FACIENDAM
COERAVERVNT EISDEMQVE PROBAVERE.

A more satisfactory proof is afforded by an inscription said to have been found in the neighbourhood, but which I have not seen. It is this:

HERCVLI SACRVM.

The remains of the vestibule are still seen in the garden of the church of St. Peter's, which is built on the ancient site of the Temple. (*See Plate 12.*) They consist of eight columns of the Doric order, of a very bad proportion, which form a square portico. As measured by Raphael, the diameters of these columns are, at the base, $3\frac{1}{2}$ Roman palms, and at the capital $2\frac{3}{4}$ palms; the columns, without the base and capital, 7 diameters high, $22\frac{1}{2}$ palms. He thought that, as the columns have a base, it was of the Tuscan, instead of the Doric order. The Coliseum, however, offers a similar instance of the Doric with a base. Another peculiarity is, that the flutings commence at about a third of the height of the column; and from the base upwards to these flutings, they are merely indicated by as many flat sides.

Like the Doric temples at Pæstum, the material is a coarse travertino, over which was a plaster, to preserve this very porous substance from the injuries of the weather. I do not know whether this plaster is ancient, or whether it is a restoration of the middle ages, when the Temple might have been adapted to some other purpose. Antolini, who has written a dissertation upon this Temple, says it is ancient. (*See Ordine Dorico.*)

This plaster has at all events the disadvantage of producing a very bad effect, and has spoilt the ruin, in a picturesque point of view; for although the site of this Temple is as advantageously exposed to the sun as that of the Temple of Vesta at Tivoli, instead of exhibiting the beautiful tint for which that ruin is celebrated, the Temple of Hercules is of a cold and dirty-grey tint, which the Italians call "*Cenerino*." Every traveller, who has visited Italy, knows that the colour of a ruin depends entirely on its exposition.

I have with me a specimen of the travertino of which this Temple is built, as indeed similar ones of most of the ruins I have visited. The ancients used to carry away something from the temples they entered. "*Bonæ scævæ gratia*." Thus do these little pieces of stone become consecrated bits for the antiquary.

The artist, on opening his sketch-book before this ruin, must always recollect, that the immortal Raphael thought it worthy of being accurately drawn and measured by him. His original drawings are, I believe, in the cabinet of Baron de Stosch.

The epoch at which this Temple was built, is likewise by no means certain; but it was probably about the commencement of the Roman republic, at which time was in use the mode of spelling observed in the inscription over the door, in the words *Duomviro*s and *Coeraverunt*.

The Duumviri, or Duomviri, were officers first established by Tarquin to guard the three books of the Sybil. We are acquainted with the unhappy end of the first of them, M. Attilius, who had dared to divulge the secrets of the Sybil, and was tied up in a leather bag and thrown into the sea. (*Dion. Hal. lib. 4.*) These officers were afterwards increased to the number of ten.

Two altars have been dug up in the garden adjacent to the Temple, and one of them now serves as a baptismal font at the church of St. Peter's.

The next remarkable ruin is that of the Temple of Castor and Pollux. We find, by an inscription on the front, that it was erected with the sacred money, and dedicated to those deities by M. Calvius, the son of Marcus, and nephew to Publius:

ÆDEM CASTORI POLLVCI DEC. S. FACIENDAM PEQ. SACR. COER.
- - - - - M. CALVIUS M. F. P. N.

The ruin consists in two well-preserved Corinthian columns, the intercolumniation of which is filled up by the wall of a private house. The Temple is supposed to have been a very extensive one, and to have occupied a part of the site of the church.

It probably extended also very far backwards, as in a neighbouring house we were shewn a cellar where there was a very well preserved Mosaic floor, with an inscription. The latter was partly covered with heavy hogsheads of wine, which the owner could not be induced to move; but it is, probably, from the first letters, the same as the one quoted by Volpi.

C. CVRTIVS C. L. PHILI.

The Temple was also ornamented with a superb portico, consisting of sixty columns of the Tuscan, Doric, and Corinthian orders, of which many fragments have been found, together with statues which, at different times, have been dug up in a mutilated state. (*Vulpius Vet. Lat.*)

There is likewise on record at Cora, that, in an excavation made at a very remote period, a colossal marble horse was found; but, as the labourers had not the necessary tools for raising such an immense weight, they left it where it was, and contented themselves with covering it over again with mould, so that the precise spot has been forgotten. It is an improbable tale.

Vignoli says that this Temple was built by Marcus Calvius, under the reign of Claudius. This cannot be the case, as Cora is supposed to have been, if not in ruins, at least in a very degraded state at that time; and the mode of spelling adopted in the inscription would place it at a period much more remote.

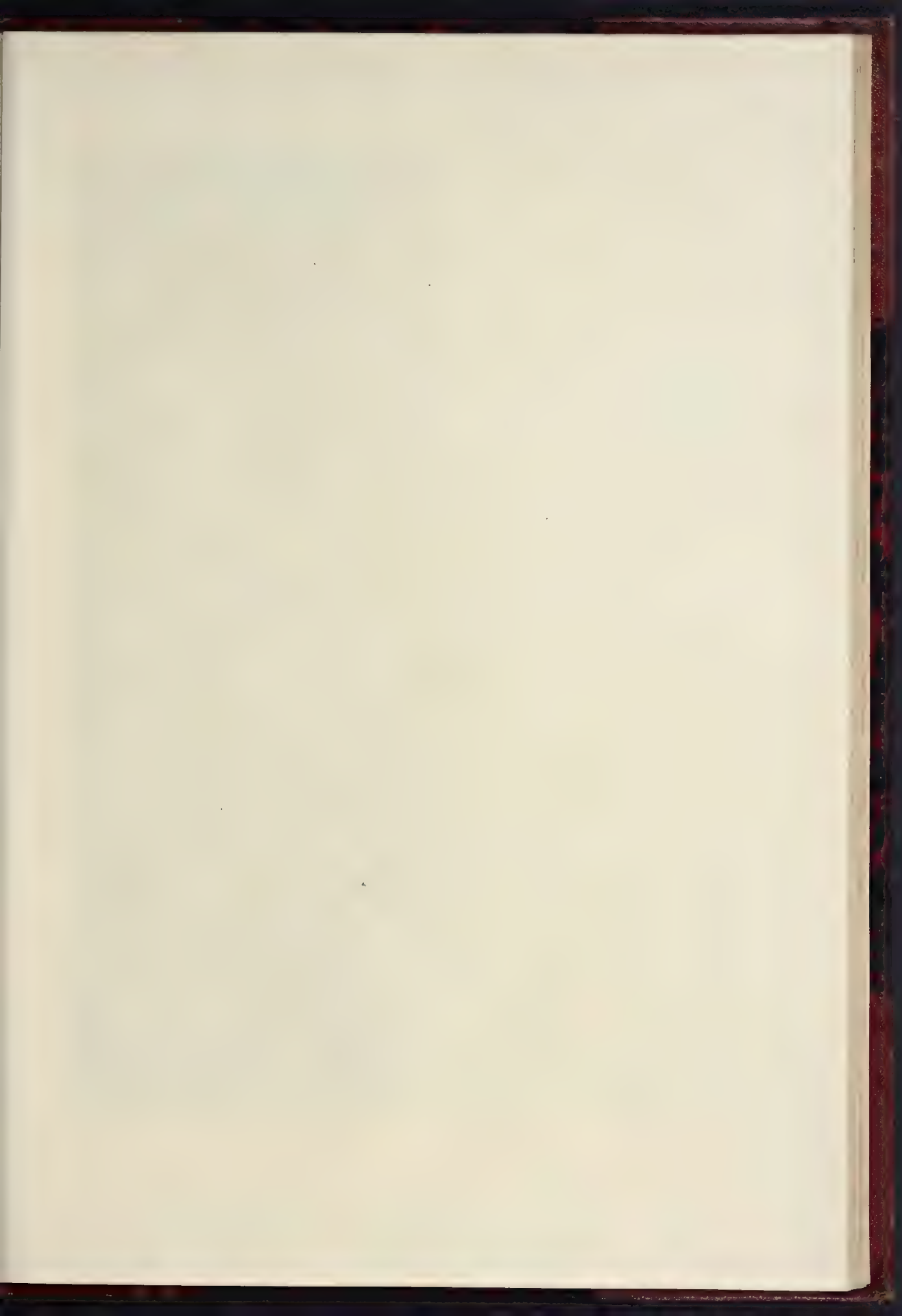
I find that, in the history of Cora, there is mention made of several other temples. They were dedicated to Æolus, to Bacchus, to Fortune, to Apollo, to Æsculapius, and lastly, one dedicated to the Sun, which was immediately opposite the temple of Castor and Pollux.

The existence of these temples is only proved by some inscription, or some altar, dug up in different parts of the town, and apparently referring to them; that of the Temple of the Sun seems the best ascertained.

Several excavations were shewn to us, some of which, and particularly those at the Convent of the Augustin friars, extend for several miles under ground. They were probably made by the ancient Corani, and their entrance is similar to that of the catacombs; but whether the use they were put to was the same, it is impossible to determine. Report makes them extend to Segni on one side, and to Cisterna on the other; but I could not find that any person had ever penetrated into them, nor did our simple "Cicerone" throw much light upon the subject, when he told us that it was by these subterraneous passages, that Pontius Pilate had escaped from the pursuit of Hannibal!

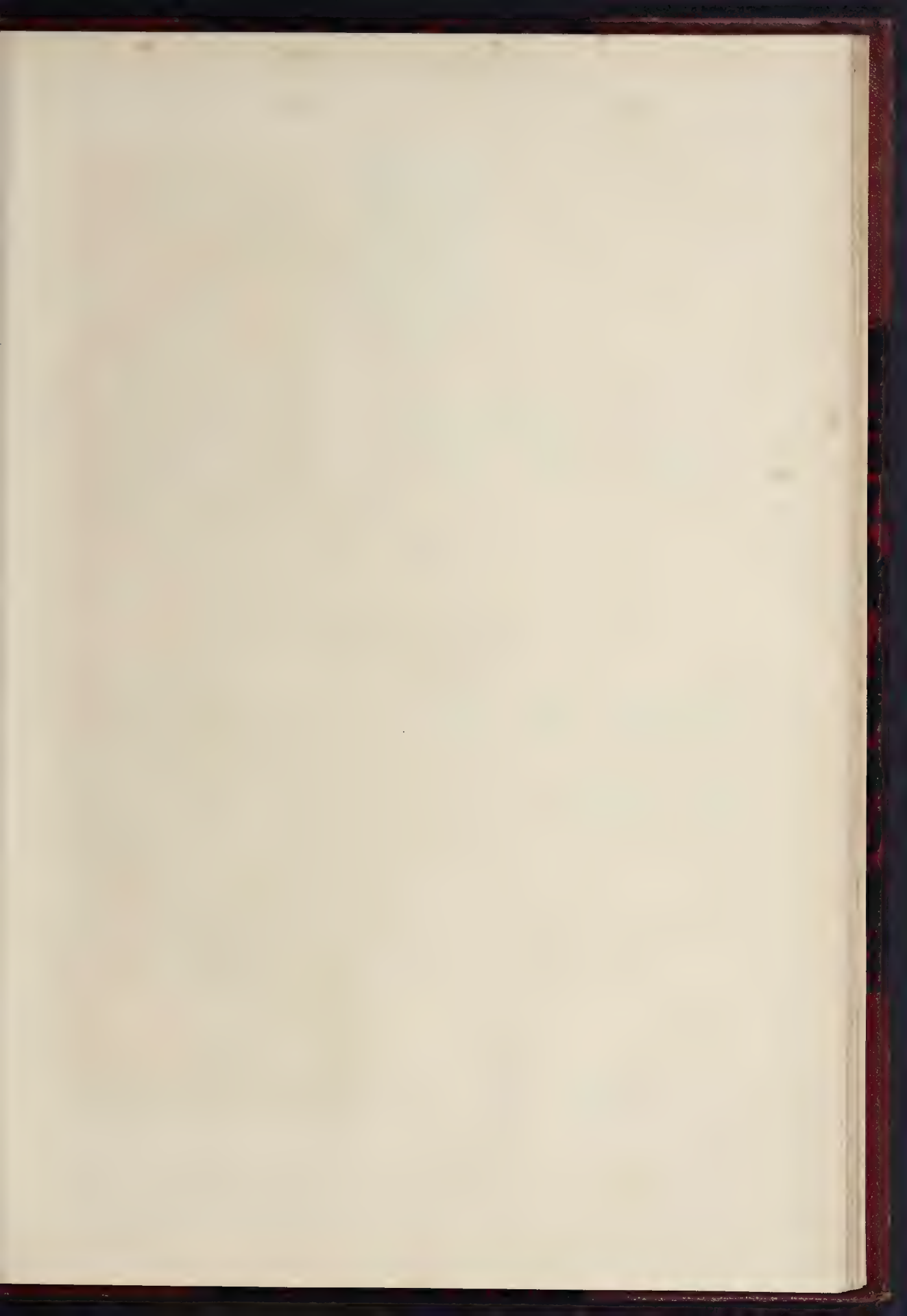
Tradition makes the former an ancient governor of this city, and the remains of what is called his palace are shewn in the garden of the Augustin friars; it appears to have been nothing more than a square military tower, such as most Cyclopian towns exhibit. Pliny tells us the Cyclopians were the first who built towers. (*Lib. vii. cap. 36.*)

I shall now give some inscriptions which have been found at Cora, and which are curious, as proving the existence of several of the temples which I have just mentioned.





325. 325A. View of the S. C. of the A. S. C. from the S. C. of the S. C. A.



AESCULAPIO ET HYGEIAE
SACRVM
C. OPIVS C. F. LENAS
VI: VIR. ET AVG.
HONORATVS IN TRIBV
C. L. PATRV M ET LIBERV M
CLIENTIV M ADSCENSVS
PATRONIS SANCTISSIMIS
COMMVNICIPIBVS SVIS D. D.
QVORVM. DEDICATIONE
SINGVLIS. DECVRIONIBVS
XIII AVGVSTALIBVS—XXII ET
COLONIS COENAM. DEDIT
L. D. D. D.

We see by this inscription, which has been quoted by Volpi, that Caius Oppius, the son of another Caius, a citizen of Cora, gave, at the time of the dedication of the Temple to Æsculapius, a magnificent supper to the decurions, to thirteen Augustales, and twelve Coloni. By Decurion is meant here the Decurion of the colonies, an office consisting of ten men at the head of the government. The word "Augustales" means sometimes, games instituted in honour of Augustus, by the Tribunes under Tiberius; at other times, a particular order of priests; and, lastly, the intimates of Augustus; in this case, they changed their name of "Augustales," according to the succession, for those of "Aurelians, Antonines," and so on.

The two following refer to the temples of Bacchus and Janus:

LIBERO PATRI
SPIRA VLVBRANA
D. S. P. F.

and

HAEC N. . . VERA FIDES EST AB
ALIENIS DIIS
ET IANO EORVM DIVERTANT. . .

The statue of Janus was found near the same spot, and I have understood that the porphyry statue, generally supposed to be a *Roma*, now erected in the "Piazza del Campidoglio" at Rome, was found at Cora. This statue might have been intended for a Minerva, if we may judge from the armour on the breast.

Immediately on leaving the gate of Cora, which leads to Norba, you cross a bridge, which is called "Ponte Bello," and which is thrown over a moat of an immense depth. This ditch, which is in part natural and in part artificial, continues round the exterior wall of Cora, and contributed to the defence of the city.

The construction of the bridge is not Cyclopiian, but is nearly allied to it by the enormous blocks with which it is formed, and by the irregularity of the upright sides of the stones, which vary more or less from the perpendicular line. Not far from this bridge is a marble quarry. Varro remarks somewhere, that the marble of Cora is excessively hard.

The Cyclopiian walls now extant at Cora, are not like those at Norba, Segni, Alatri, and Ferentinum, raised for the defence of the city, but merely for the purpose of supporting the sides of the steep hill; we must except however the square tower I mentioned before. They nevertheless exhibit very fine specimens of the different styles of that polygonal mode of construction.

Road to Norba, by Nympha and the Pontine Marshes.

There are two roads from Cora to Norba. I have travelled them both. The one leads by the mountains, and is rocky and uninteresting, with the exception of the first view the traveller has of the ancient Norba, and in which its insulated situation is peculiarly observable. (See Plate 13.)

On the hill immediately in front of the picture is the site of ancient Norba. The Cyclopiian wall which surrounds it is very apparent, as is likewise the citadel at the summit, which rises by several regular platforms. The river Nymphæus, which takes its rise at the foot of the hill of Norba, is seen to the right; and beyond are the Pontine Marshes, and Circean Promontory.

The other road runs along the foot of the chain of mountains formerly called Lepini. To the left,

rise their rocky sides ; while to the right, the country is perfectly level, and highly cultivated. This tract may indeed be called a continuation of the Pontine Marshes, although it is perfectly drained, and serves for the purpose of agriculture.

On seeing the rocks which rise so abruptly from this level plain, the imagination is forcibly struck with the certainty of their once having been bathed by the waters of the ocean. Carried back by imagination to the remotest periods of time, you almost fancy you perceive their craggy sides, which form frequent promontories or bays, either reflected in the tranquil summer sea, or resisting the fury of the winter's storm.

Although now retired so far from its original boundary, the sea has by no means entirely given up this part of its empire, in spite of the efforts of art, which have at various times prevented it from resuming its rights.

If we are to believe a passage of Pliny, there were three and twenty flourishing cities within the same space which is now occupied by an unwholesome tract of marsh. I am very much inclined to doubt this assertion ; not from an idea that the energy of the ancient Romans could not effect this wonderful work, which has always failed under the weak government of the Popes, but because the space which these marshes occupied, was even less than it is at present ; and it is improbable that so many cities should have been placed in a territory so ill adapted to the purpose ; while the heights above, or even (if the vicinity of the sea coast was an object) the healthier plains of the Latins and Rutuli, were more thinly settled.

The passage of Pliny is the following, "Post eum annum accepit Italia aliud miraculum. a Circeiis palus Pomptina est, quem locum viginti trium urbium fuisse Mutianus ter consul prodidit." (*Lib. 3. cap. 5.*)

The "aliud miraculum" of this passage would seem to suggest, that these were towns independent of those of which the remains are now extant, and that they were destroyed before the time of Pliny, without any traces of them having been left. If this had been the case, and they had been destroyed by some unusual effort of nature, other ancient authors would have mentioned such an extraordinary event.

As the destruction of the towns Herculaneum and Pompeii is so well authenticated, it would seem that three and twenty cities could not have disappeared, and the occurrence not be mentioned by authors of the time. The error arises, I suspect, from the uncertainty we are under as to the extent of territory to which the ancients gave the name of *Ager Pomptinus* : it might have been extended to the chain of the Lepini ; or, more probably, those towns which were situated on the Circean side of this chain, and possessed lands in the plain below, were included in the general appellation of Pomptine, or Pometine towns ; so called from Suessa Pometia, one of the capital cities of the Volsci. (*Kircher. lib. 4. cap. 1.*)

Livy (*lib. 2.*) says, Norba was in the Pomptine territory ; and yet the site of the town of Norba is on the mountain. But, as the hills about it are barren, the inhabitants probably derived their subsistence from the plain below, and consequently had territory there.

————sterilisve diu palus, aptaque remis,
Vicinas urbes alit. *Hor. Ars. Poet.*

The towns on the Pontine side of the Lepini were Ecetra, Cora, Norba, Albiola, Mugilla, Sulmo, Setia, and Privernum.

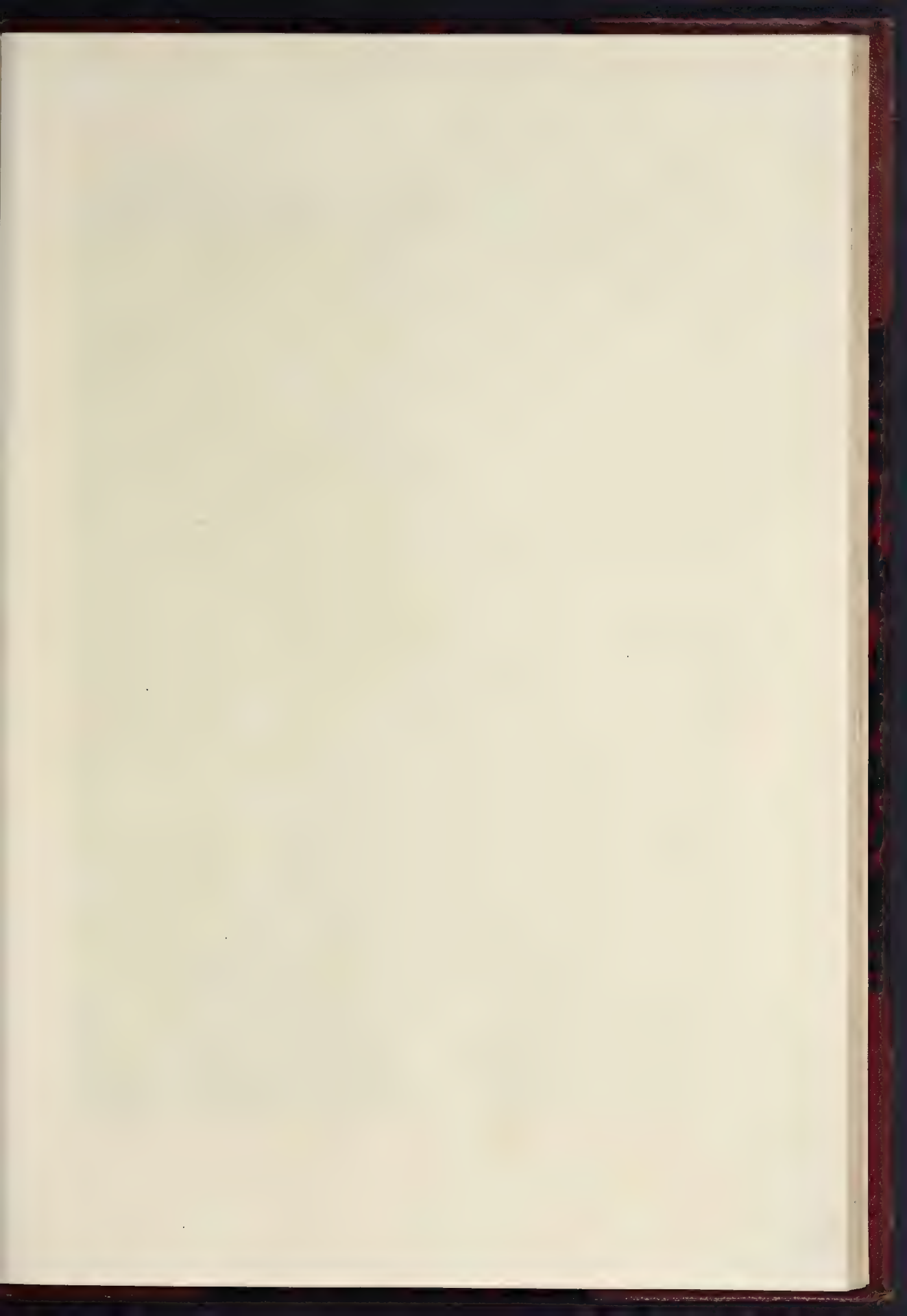
Ecetra was probably the present Rocca Massima, as I have before observed. Cora and Norba nearly retain their ancient names. Albiola and Mugilla are lost ; and Sulmo, Setia, and Privernum, are now known under the names of Sermoneta, Sezze, and Piperno.

Albiola and Mugilla were probably situated between Cora and Setia, for such is the route of conquest given to Coriolanus by Dionysius (*B. 8.*) through Setia, Albiola, Mugilla, and Cora. The two former were taken by assault, and the latter by capitulation.

These marshes have been drained at various times under the Emperors and Popes. For the first time by Appius Claudius, under the consulship of M. Valerius Maximus and Publius Decius Muris. The Appian way

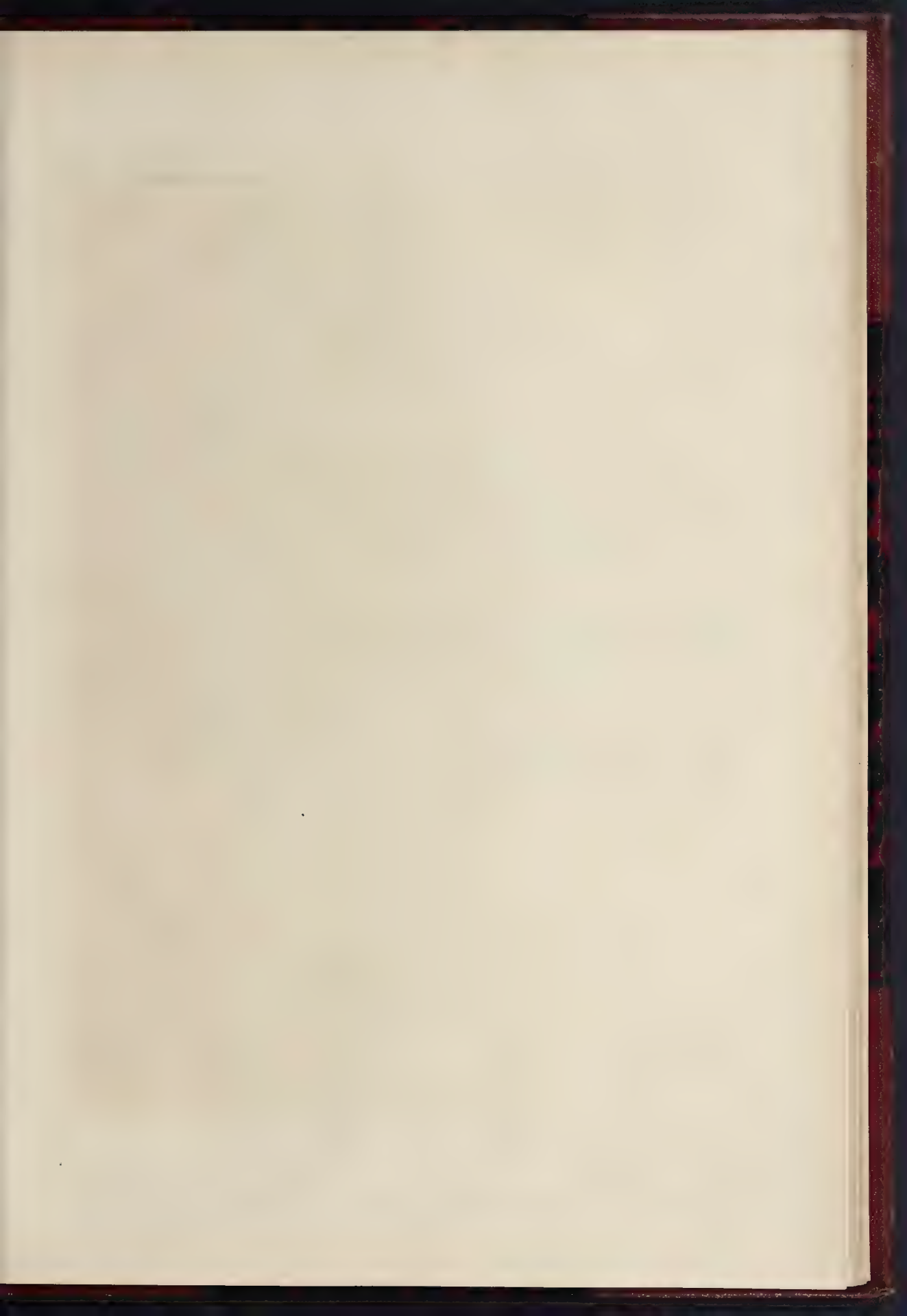
Qua Pontinas via dividit uda paludes,
Lucan. lib. 4.

which takes its name from him, was first constructed in the year A. U. C. 442, while he exercised the censorship with C. Plautius. (*Livy. lib. 9.*)





REMS of the TOWN of NYMITHA.



: They were drained a second time by M. Cornelius Cethegus, while he was Consul with L. Anicius Gallus, A. U. C. 592. (*Livy. Epist. lib. 46.*) The third time it was attempted by Julius Cæsar, who likewise meditated securing the Appian way with a bank. (*See Suet. in Jul. Cæs.*)

Augustus executed what Cæsar intended; and, as the poets of his age were also his historians, we find it mentioned by Horace in his Art of Poetry:

Debemur morti nos, nostraque; sive receptus
Terra Neptunus, classes Aquilonibus arcet,
Regis opus: sterilisve diu palus, aptaque remis,
Vicinas urbes alit, et grave sentit aratrum.

Nerva Cocceius and Trajan repaired the Appian way at different periods.

After the time of the Emperors, the most memorable epochs at which these marshes have been drained, were under Theodoric king of the Goths (*See Cassiodorus. Epist. lib. 2. ep. 52.*), and under Boniface the 8th, and Sixtus the 5th.

In the plain, and immediately at the foot of the rock on which Norba is built, lies the ruined village of Nympha. It takes its name from a neighbouring lake mentioned by Pliny. Pliny likewise says, that in this vicinity may be found a stone which is capable of being heated into fire by the rains: (*Lib. 2. cap. 107.*) any prodigy by the agency of fire may be accounted for in a volcanic country, but the whole range of these hills is calcareous. This famous lake is now merely a small basin covered with weeds, but still affords its waters to the river of the same name which meanders through the Pontine Marshes. The former temple of the Nymphs is now a ruined monastery, and the goddesses of the place are the swarthy women of modern Norba, who visit the lake daily for the purpose of washing, and afterwards toil up the steep hill with a replenished pail: this is their only resource, as no water can be procured nearer.

It is supposed that this temple was originally founded by the Arcadians and Pelasgians on their first arrival in Italy, because the adoration of the Nymphs was peculiar to the Grecians; but this is not sufficient evidence, as we know that the Latins had adopted the same worship. It was the custom of the ancients to wash themselves in a running stream. As it was necessary to make frequent ablutions, the Egyptians built temples on the banks of the Nile. The Indians have the same custom, and hold the waters of the Ganges in particular veneration.

There is no occasion however to go back so far for this species of worship; there are various instances of Nymphæa on the banks of streams and lakes. I have given one that exists on the lake of Albano. (*See Plate 9.*) Whoever might have been the original founders of this temple, it is evident that it was sacred to the Nymphs and Dryads, as may be seen by the inscription quoted by Volpi:

NYMPHIS DRYAD—

SAC—

M. ———VATIC

V. S. L. M.

Volpi likewise gives another, which proves the waters of the lake to have been sacred:

NYMPHIS LOCI. BIBE. LAVA. TACE.

Nothing can be more laconic or beautiful than this inscription; it conveys a picture to the imagination.

That silence was always prescribed is evident from other inscriptions: here is one of the same nature:—

Hujus Nympha loci, sacri custodia fontis,
Dormio; dum blandæ sentio murmur aquæ.
Parce meum, quisquis tangis cava marmora, somnum
Rumpere; sive bibas, sive lavere, tace.

The place itself has a most melancholy appearance, and we were told that it had been abandoned on account of the bad air which prevails on the plain during the summer. We had not time to enter

this deserted village, but made use of the light afforded by the last rays of a setting sun to take the sketch I have given here.

Norba was a most ancient town of the Latins, situated on a rock which rose abruptly from the Pontine plain, and the ruins of it, consisting of very well preserved walls of Cyclopiian structure, are situated about a mile from the modern village of Norba.

The fabulous foundation of Norba is attributed to Hercules on his return to Spain; when the building of this town is counted amongst the high and useful deeds he performed during his stay in Italy.---The Norbans were always anxious to establish this claim; so much so, that we find Caius Norbanus Bassus, when he held the Consulship with L. Scipio Asiaticus, had his coins struck with Hercules triumphant over his enemies.

This demi-god was certainly worshipped at Norba, as was proved by the discovery of two small statues with his attributes; and, at the same time, the following inscription:

HERCVLI VICTORI

S. (See *Vulpinus Vet. Lat.*)

Almost all ancient authors however deny this high antiquity of the foundation of Norba. Solinus, Pomponius Mela, and the author "de Origine Gent. Rom." say that the Norbans were a colony of Albans. (*Vulpinus Vet. Lat.*) On the other hand, Pliny mentions them as a very ancient people of Latium. (*Lib. 3. cap. 5.*)

Livy speaks of them as an Alban colony which sent deputies to the Latin festivals, while Dionysius and Florus join him as authorities for their having met at the general council held at the Lucus Ferentinus, in order to deliberate on the best means of re-establishing the Tarquins upon the throne.

In the year A. U. C. 262, and under the Consulship of Titus Geganius and P. Minucius, Norba was colonized by the Romans. (*Dion. lib. 7. and Liv. lib. 2.*) Under this character we find that they were very faithful to their allies, and there is an honourable trait in their history. Immediately after the battle of Cannæ, and at a time when Rome was in the most imminent danger, its citizens in this exigence of affairs sent to demand men and money of their colonies; twelve of them refused affording them the succours they demanded, while Norba and all the other colonies granted them, and answered with much firmness and fidelity; for which they afterwards received the thanks of the Senate.

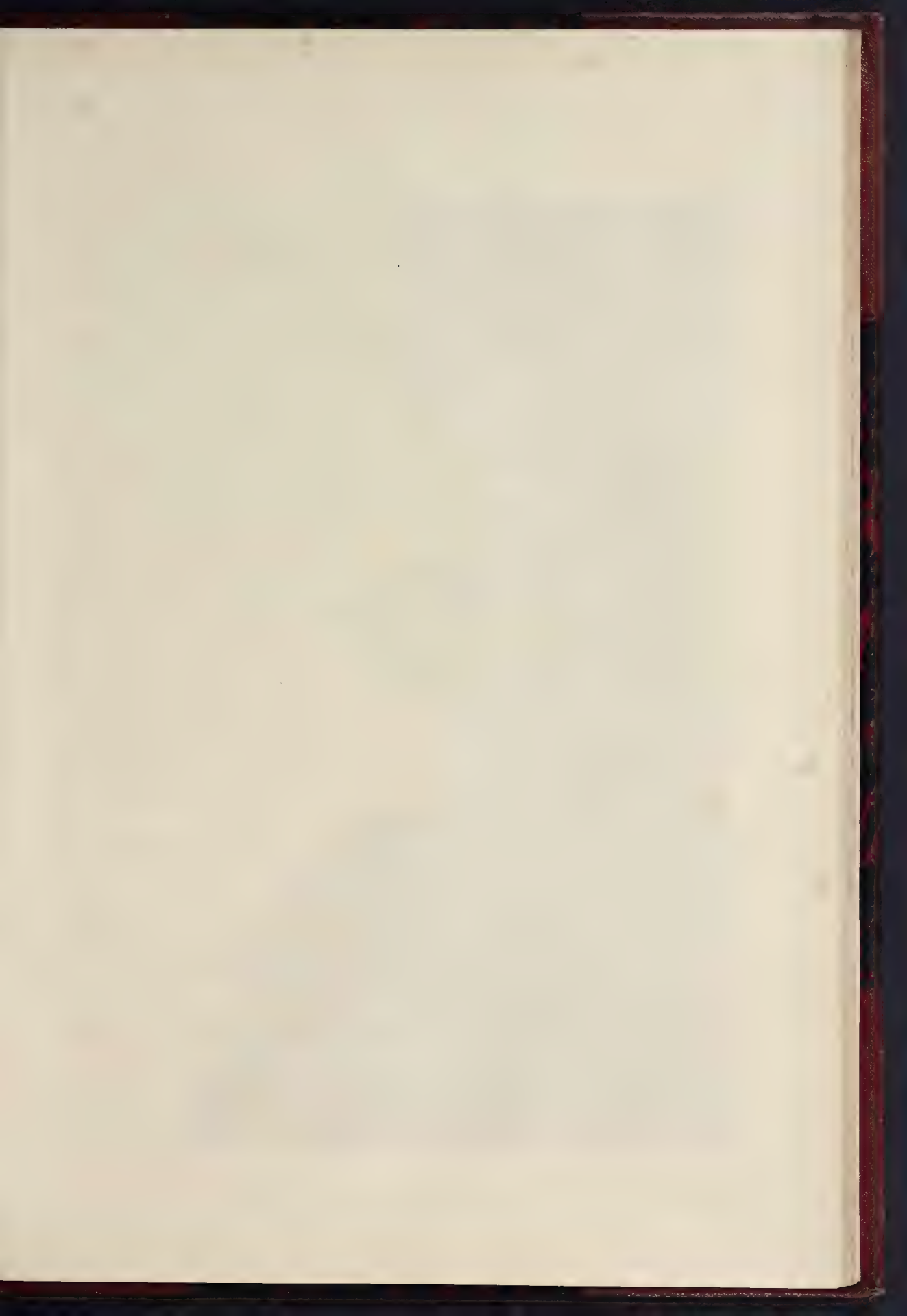
"Ne nunc quidem post tot secula sileantur, fraudulenturve laude sua," says Livy. "Lest their names should be passed over in silence after so many centuries, and they should be deprived of their proper share of glory; these colonies were the Signini, the Norbani, Saticulani, Brundusini, Fregellini, Lucerini, Venusini, Adriani, Firmani, and Ariminenses; on the other side, the Pontiani, Pæstani, and Cosani; and towards the Mediterranean, the Beneventani, the Æsernini, Spoletani, Placentini, and Cremonenses.---The Roman Empire stood by the aid of the subsidies granted by these colonies, and thanks were voted them by the Senate and the people." (*Liv. lib. 27. c. 10.*)

When the Romans had accepted hostages of the Carthaginians, they were given in custody to the Norbans and Prænestini; but, as it was represented that they were uncomfortably situated at Norba, they were removed from thence to Signia and Ferentinum.

Norba was destroyed during the civil wars between Marius and Sylla.---As they had declared themselves in favour of the former, they resisted the conqueror with their usual firmness and valour. (*Florus. lib. 3. c. 21.*) When the army of Sylla was admitted by treachery within their walls, rather than fall by the hand of the enemy or surrender themselves, they destroyed each other, or setting fire to their houses buried themselves beneath the smoking ruins, and thus avoided by a glorious death the ignominy of a defeat. (*Vulpinus Vet. Lat. and Appian Bell. Civil.*)

The probability is, that Norba never recovered from this dreadful blow, and I think Volpi very properly refutes the conjecture of Ligorius, who supposes, from two inscriptions, that they flourished under Nero.

Volpi says that the immense substructions that still exist at Norba, are supposed to be the place where the inhabitants buried their riches at the time of the destruction of their city, in order that they might not fall into the hands of Æmilius Lepidus, the General of the conquering army. It is curious that, in the neighbourhood, tradition has handed down this history; and we were told by our guide, that there was at Norba a grotto, where immense treasures were buried, but that they were guarded by an evil genius, who punished those who attempted, from motives of curiosity or avarice, to explore them. The time we had allotted to the examination of Norba, did not permit us to visit this dreadful grotto, which is, probably, similar to those we saw at Cora.





VIEW OF THE GREAT CAVE, KANGHWA DO, KOREA.





CYCLOPES GATE AT SEGESTA.



The Norbans have perhaps been as fortunate as most of the surrounding nations of Latium, fifty-three of which Pliny mentions to have perished, without a vestige of them having remained. If history is sparing in facts, relative to the existence of the Norbans as a nation, their valour and their honourable fidelity are equally recorded with their misfortunes. The towering Appennines, which rise immediately behind their city, exhibit the emblem of their history: their lofty summits are covered with clouds, but their craggy bases are sublime and awful. The thick mists of antiquity involve the origin of the Norbans in obscurity, but those parts of their history, on which the mental eye can glance, inspire us with respect and admiration.

On approaching the insulated mountain on which their city was placed, (*See Plate 13.*) on viewing its massy walls, its gigantic bastions, (*Plate 14.*) one cannot help exclaiming, How could a city, fortified in such a manner, and defended by such a nation, ever be taken?—We find the answer in Appian, and treachery only could have effected it.

Here is an enormous gate, formed of polygonal blocks. On the right is a conic tower, where the brave Norban soldiers probably kept their nightly watch. A few hundred yards to the left, round an angle of the wall, is a small gate. Through this entrance, Æmilius Lepidus and his army, wrapped beneath the veil of night, probably followed their treacherous guide. They enter the city,—they overwhelm the unsuspecting citizens,—they fight,—they conquer; but the vanquished foe follows the immediate dictates of valour and honour; the Norban turns his sword against his brother soldier, and then against his own breast. The disgrace of a defeat is avoided, and an entire nation devote themselves to save their honour.

Many individuals of the family of the Norbani have been distinguished in the Roman history, as Quæstors, Tribunes, Prætors, and Consuls. On some of their coins is found the representation of Venus, whence Volpi conjectures that this goddess was worshipped at Norba.

The Citadel of ancient Norba you ascend by regular platforms, supported by walls, formed of large blocks. In the distance is the Circean promontory, now called Monte Circello; on the chain of mountains is moderna Norba; and a few miles further, Sermoneta.

In general the walls of Norba are very well preserved, and are a fine specimen of Cyclopiæ work, of a construction, apparently, less ancient than those of Alatri and Segni, as they already approach to an horizontal distribution of the masses. At times, however, there is a great deal of irregularity, as in the wall to the left of the fourteenth view.

Segni.

There is a road across the mountains, from Cora to Segni, but we did not travel it.

I visited Segni at a different season, in the course of a tour which I made in the country of the Hernici, and ascended the chain of the Lepini from the opposite side.

On leaving the great road, which is still the same as the ancient Via Latini, we had been led to understand that Segni was only five miles from the spot where we turned into a cross road, at the foot of the hill of Anagni, but found it nearly double that distance.

The hill on which Segni is situated is very steep, and we were nearly two hours ascending its barren sides. The sites, in general, of all the towns in which these remains are found, are on very steep and high mountains. The Cyclops always inhabited elevated situations.

Ἄλλ' οἱ γ' ὑψηλῶν ὀρέων ναίουσι καρτωαί.

ΟΔΥΣΣ. ι. 113.

We had left in the plain a race of men, whose figures seemed degraded to the very lowest class of the human form; here, on the contrary, we were overtaken by a troop of men and women returning from their daily labour in the plain, many of whom were models of Italian beauty.

After winding, during two hours, up this craggy mountain, we suddenly turned an angle of the road which leads immediately to the gate of the modern Segni, and the scene changed, as if by the force of enchantment. There was every appearance of high cultivation; a long avenue of oaks led to the Convent of St. Mark, where we lodged during our stay at Segni. On the right was a small lake, in which a white chapel, and a neighbouring forest, which rose behind it, were reflected; on the left, a part of the modern town of Segni was seen on the ridge of its insulated hill; and through the opening, formed between this and the neighbouring hill, were discovered the rich plains of the Hernici.

The modern town of Segni lies enclosed within the ancient walls, but does not occupy half the space of the ancient city. As usual, in the places where Cyclopiæ remains are found, the site cannot

be better adapted for defence; as, with the exception of the gate by which you enter modern Segni, the other entrances were placed immediately on the edge of the steep sides of the mountain.

Like most other towns of Latium, the documents afforded us of the history of Segni are very scanty; and indeed it is more than usually unfortunate, as the local evidence afforded by the high antiquity of its remains, is in contradiction to what we have handed down to us, relative to its foundation.

The Cyclopian walls which are extant at Segni are of the highest antiquity. From every thing I have been able to learn, Greece cannot boast a Cyclopian town of which there are more singular ruins; and I can affirm that no city in the territory of the Hernici and Volsci bears such evident marks of antiquity as Segni.

The gates, of which I shall speak more at large, offer two specimens of Cyclopian style; the one uncommon, and the other unique. Of the first style of the Cyclopian, which is formed of rude masses of stone, piled up in order to form a wall, I have seen nowhere such remains, except a portion of a wall at Cora, and another at Palestrina: all these are proofs which place Segni, without any doubt, in the class of towns called *Saturnian*, and built by the original colonizers of Italy.

On the other hand, we have the authority of Dionysius and of Livy to prove, that Segni was a Roman colony, founded in the last years of the reign of Tarquin, and was called *Signia*, from the circumstance of its being originally a mere encampment for winter quarters; but, as the spot was found a favourable one, it became, in course of time, a city, which retained the name of Signia, or Signium. (*Dion. lib. 5. and Livy, lib. 1.*)

These historians are mistaken, or the whole of our theory respecting these walls must fall to the ground; but we cannot but believe the former, as it is highly improbable that the Romans should have adopted a mode of fortification in their colonial cities so very different, nay so highly superior, to any which their capital exhibits; and I think I have proved, in the first part of this work, the impossibility of it, by the evidence afforded us that this mode of construction ceased about the epoch of the Trojan war.

This apparent contradiction can only be explained by the improper acceptance of the word "colonizing," which by no means implies the foundation of a city; as we know that Norba and Cora, the antiquity of which was never disputed, were colonized at different periods by the Romans.

If Tarquin was the original founder of Segni, this city ill repaid the obligation; for on his flight from Rome, he at first imagined that he might find an asylum among the Latin colonies, but perceiving that they were firm to the cause of the Roman people, he retired into Tuscany. Segni some time afterwards stood a vigorous siege from the army of Sextus Tarquinius, who attempted to starve the garrison, but was prevented by succours sent from Rome, and finally raised the siege. (*Dion. Hal. lib. 5.*)

Segni was colonized a second time under the consulship of Appius Claudius and Publius Servilius, in the year A. U. C. 259. (*Liv. lib. 2. c. 21.*)

The attachment to the Roman cause, which the inhabitants of Segni evinced after the expulsion of Tarquin, was afterwards equally proved, and particularly so on the same occasion as that on which Norba gained so much credit. This town calls forth the praise of Livy equally with the others for having offered subsidies to Rome after the battle of Cannæ.

Silius Italicus mentions that Signia sent forth troops against Hannibal, and several inscriptions published by Volpi prove it to have been once a municipal town.

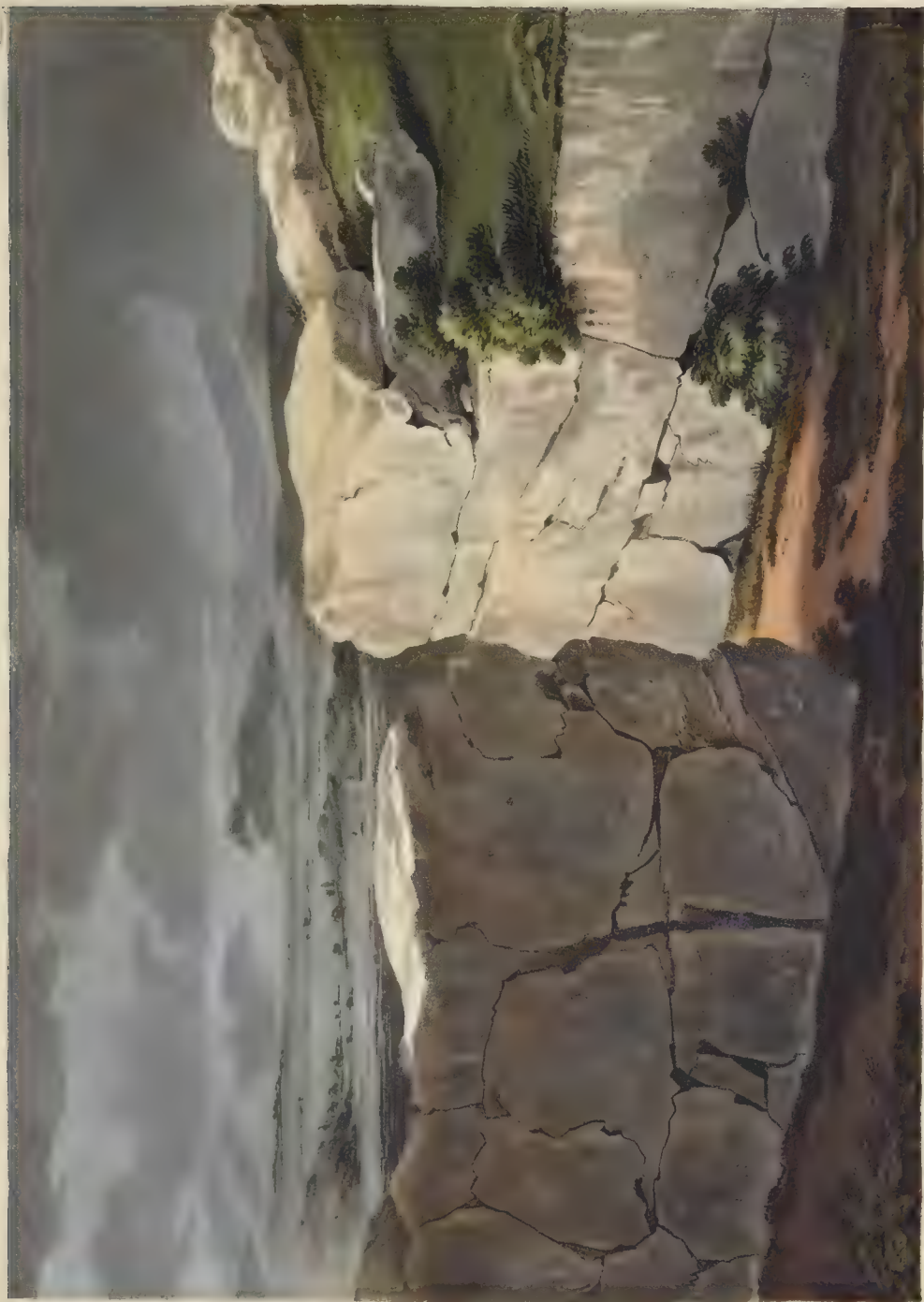
The modern Segni is formed of a collection of miserable houses, occupying the southern extremity of the small plain on the summit of its insulated hill, the whole of which was covered by the ancient town.

The remains of the latter consist in very well preserved walls, formed of enormous flat polygonal stones, which extend so as to make an enclosure of upwards of two miles in circumference. We found eight ancient gates; of which four had their architraves perfect. We dug to the original bases of these four, and found that the earth had in general encroached from two to three feet. The blue space in Figures 1, 2, 4, and 6. of the Plate A. denotes the depth of our excavations.

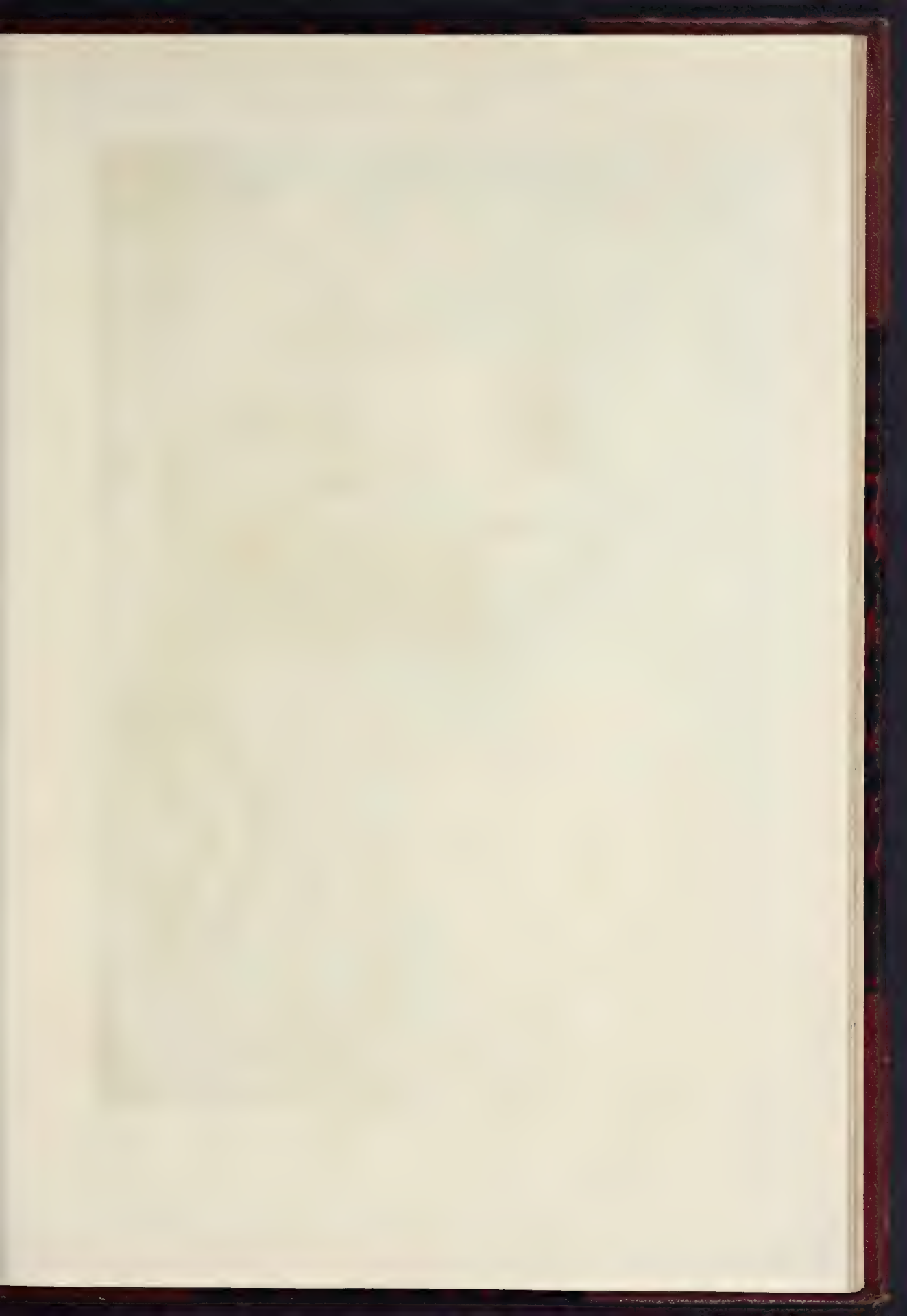
The first and largest gate, vulgarly called *Porta Saracena*, is situated on the N. E. side of the city, and faces the chain of the Lepini.

Nothing can be more grand than this very ancient gate, the form of which seems almost the result of chance. It is about ten feet high and eight feet wide, and is composed of five enormous blocks; two upright, two inclining to an angle of about forty degrees, while the fifth forms the architrave, which appears thrown carelessly across. I have heard from very good authority that the most ancient gates observed in Greece are of this pyramidal form.





A Cliffs (get at home)





EXTERIOR VIEW OF THE FORTA SAN PIETRO AT ALATRI.



The Plate A. Fig. 1. represents the geometrical elevation of this gate reduced to a scale of English feet. Plate A. Fig. 2. represents the section of a side of the same gate. And Fig. 3. Plate A. shews the manner in which the architrave is composed of three blocks, in order to cover the whole thickness of the wall.

The next gate is smaller, and is represented in the Figure 4. of the Plate A. It will be observed that there is the same irregularity in the angles formed by the upper stones with the uprights.

The third is a gate without an architrave, and has a very fine effect, as it is situated at the edge of a declivity; and, when I sketched it, the great masses of white stone detached themselves picturesquely from the plain below, which was blackened by an impending storm. (*See Plate 27.*)

Beyond this there is another gate without an architrave, which offers however nothing particular.

We now come to a small pointed gate which is perhaps unique in its construction. (*See Plate 17.*) It is placed in a wall which serves to prop the earth, and it is difficult to determine whether this earth has accumulated in modern times, or whether it was the original level of the ancient town. If the latter, which is not improbable, the inhabitants descended to this outlet by steps, as from the citadel of Alatri. The point at the top is formed, on one side, by a stone which makes with the upright an obtuse angle; and on the other, by a curve as regularly formed as that of the Gothic pointed arch. The entrance in this gate, as in several others, is not immediately straight, but sideways; so that, of the stones which form the corners, one has an acute, and the other an obtuse angle. This will be observed in the perspective of the view, which, without this singularity, would be false. Immediately to the right of this gate, the wall of the town gives a sudden turn, apparently without reason. This angle is so near the gate, that the stones which contribute to form one side of it, are cut so as to coincide with the continuation to the left, as will be observed both in the picturesque view and geometrical elevation of this gate. (*See Plate A. Fig. 5.*)

This apparent caprice in the construction of the gates and walls is so general as to form almost a characteristic mark of the Cyclopien remains. There is a singular mixture of apparent ignorance of the most common rules of architecture, together with the nicest work, and a wonderful knowledge of the means of attaining strength and solidity, the best proof of which is the preservation in which these stupendous works are handed down to us.

A more peculiar instance, perhaps, of this apparent caprice is found in the next gate, which is much larger. (*See Plate A. Fig. 6*) Here the wall seems to have been adapted purposely to the construction of the gate, as it projects a sufficient space to contain it, and then returns with so acute an angle, that the entrance of the gate was in consequence formed sideways. (*See Plan, Fig. 7. Plate A.*)

There are two more gates, one of which is entered sideways, but without so acute an angle, and the other still serves as an entrance to the modern town.

The site inclosed within these walls offers not the smallest vestige of the ancient town, and I did not hear that there were any Cyclopien remains within the modern town, as I had found to be the case at Alatri. In that place, many of the houses are built upon foundations of Cyclopien work, the enormous blocks of which are merely covered with a thin coat of brick or plaster. We must except here likewise, the foundation of the church of *San Pietro*. It is composed of one or two steps of Cyclopien work, which rise however to so very small a height, that it is impossible to guess what they served for; but the church is now formed by a roof and steeple merely added to the cell of an ancient temple of Roman structure.

This single monument, by bringing together the two styles, serves in itself as an argument for the impossibility of their having ever been adopted by the same nations, and is a convincing proof that the Romans, when they colonized Signia, merely adapted to their own use, those buildings which they found already raised; and probably were induced to colonize the place, because they found the walls already constructed, and in fact every thing that constituted a town.

I observed near this church, as in several other places in Segni where the Cyclopien work had been in part demolished, a peculiarity which may throw some light upon the mode of construction of these remote nations whenever they wished to attain any additional strength or solidity. On the interior surface of the stones, which have been left uncovered by the demolition of the upper part of the wall, are oblong holes cut in the block: some about eight or ten inches long, an inch wide, and from two to three deep. By conceiving that the upper stone, which fitted upon these, was hollowed in the same manner, it would allow space for the introduction of a piece of wood or iron, about ten inches long, by four or six broad; and this, tightly incased within the wall, prevented the stones from being removed out of their place by any external injury. Every antiquary knows that a similar method was sometimes

adopted to prevent the different layers of stones in columns from being removed from the perpendicular; and likewise that the holes, which are so observable all over the exterior of the Coliseum, have given rise to many conjectures respecting the use for which they served.

Near the church there is a circular excavation, which served in these elevated situations, where fountains were scarce, for the reception of rain water. Drains apparently led from it, and communicated with various parts of the city. These cisterns were probably coated with the famous cement which was called "Opus Signinum," and is mentioned by Pliny and Vitruvius.

"What has not art invented?" says Pliny, (*Hist. Nat. lib. 15. cap. 12.*) in speaking of this cement, which was composed of broken tiles, mixed up with mortar. Vitruvius (*cap. ult. de arch.*) gives the detailed receipt for the manufacture of it.

Segni was likewise famous for its wine, which is mentioned by various authors; and by some as being medicinal. How far it may have retained the latter quality I cannot say, but it is at present of a very inferior kind.

Pliny (*Hist. Nat. lib. 14. cap. 5.*) and Corn. Celsus (*lib. 4. cap. 5.*) mention it as a medicinal wine. Martial likewise:

Potabis liquidum Signina morantia ventrem:
Ne nimium sistant, sit tibi parca sitis.

Epig. cxvi. lib. 13.

and Athenæus says that the Segni wine must not be drank before it is six years old.

We copied a number of inscriptions that lie scattered in various parts of the town; some in private houses, others serving as corner-posts in the streets; some of them are, very probably, already published, but if so, are scattered in ponderous collections. I shall therefore give them all, as they serve to throw some light upon the history of Segni.

On the left hand of the great gate, by which you enter the modern town, is the following inscription, on a stone made use of to build the wall.

M. MEMMIVS. M. F.
PR ----
SIGNA BASEIS
DE SVA PECVNIA.

This inscription is very ancient, as we may judge by the hellenism of the EI, and likewise from the circumstance of its being cut on a very rough stone. Above it is an ornament, consisting of Doric triglyphs.

C. VOLVMNIVS. C. F. FLACCVS

III VIR. I. D.

Q VOLVMNIVS. Q. F. MARVS

CRVPTAM ET LOCVM VBI CRVPTA EST AREAM

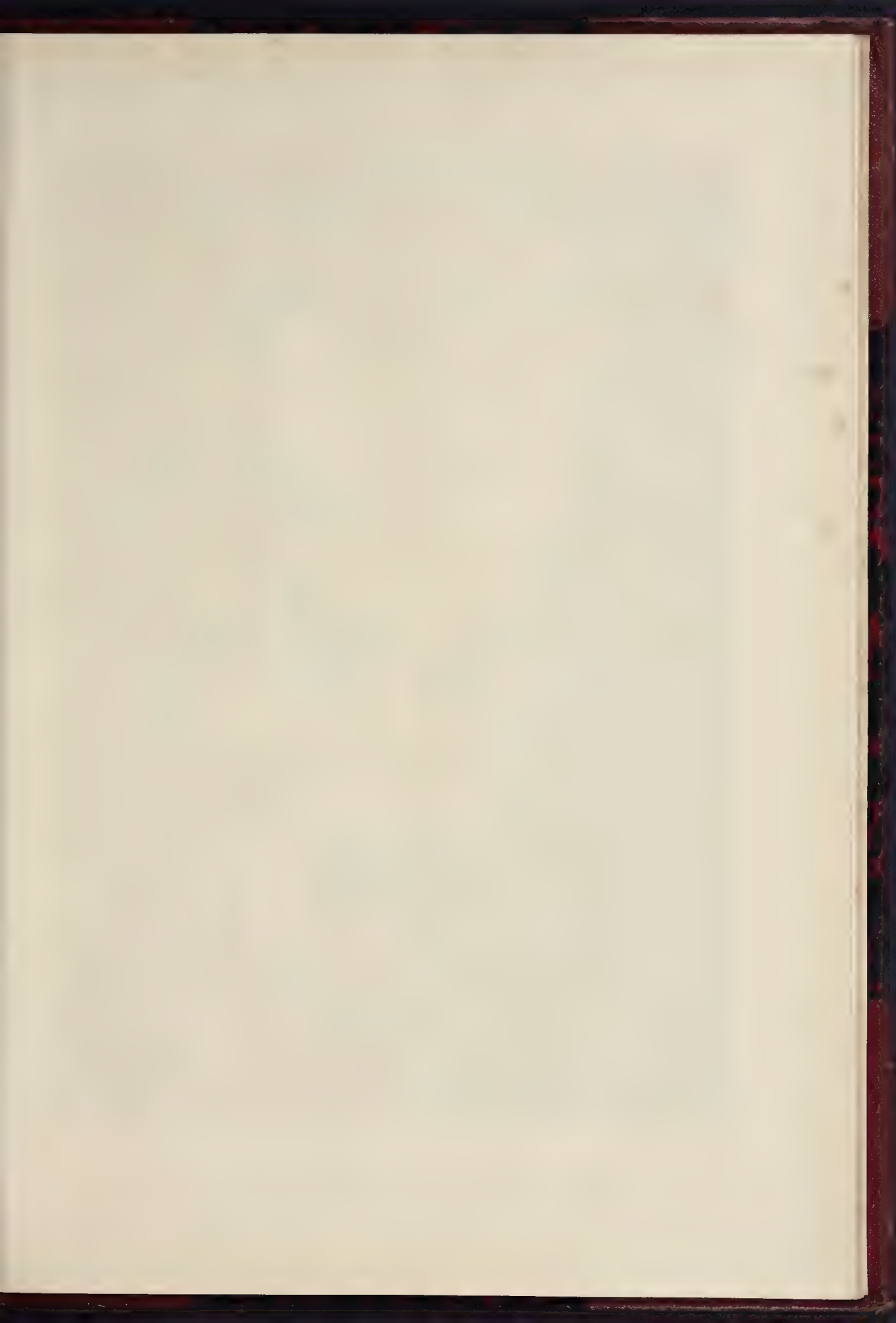
VBI VIRIDIA SVNT MVNICIPIO SIGNINO DE SVA PEQ. DEDER.

This inscription is in the hall of a private house at Segni and is very remarkable for the beauty of the incision. It is on a fine marble slab; and the artist has left, above and below the letters, the lines with which he regulated their size; as well as the perpendicular lines at the beginning of the inscription, by which he directed the lineation.

I always think that these little details, which shew us the manner of proceeding in the construction of any ancient monument, are very interesting. They carry one as it were into the workman's shop, and it is very seldom that the antiquary has this pleasure afforded him, if we except in the case of the town of Pompeii.

A more important peculiarity of this inscription is, however, that we learn by it that Signia was a municipal town. The "Quatuorviri" were peculiar to the municipia, as the Decurions were to the colonial towns.

The *Crupta*, given by these Quatuorviri to the municipality of Signia, was a place for the purpose of burying the dead, or rather of depositing their ashes. These subterraneous grottos acquired the name of Columbaria, from the niches cut in them, which resembled pigeon-holes, and were destined to receive the urns.





THE WALL OF THE TEMPLE OF JERUSALEM, AS SEEN FROM THE TEMPLE MOUNT.

The *Viridia* were burying-places above ground, and nothing more than a particular portion of ground allotted to that purpose, and inclosed with a wall.

These gifts were very common, as we find from other inscriptions. The one in this case included the Columbarium, and the whole area on which the *Viridia* (or burying-places) were situated.

In the hall of the same house is the following inscription :

DIVO HADRIANO
MAXIMAE MEMORIAE
PRINCIPI
SENATVS POPVLVSQ. SIGNINVS.
QVOD OPERA REIPVBLICAE
PROFVSA LIBERALITATE
DATA PECVNIA T...
IVSSERIT

It is probable that this inscription was meant to perpetuate the gratitude of the inhabitants of Signia for the remission of some great debt, and it coincides perfectly with an historical fact—that of Adrian's having granted the Roman people the remission of a debt of a large amount; and the people of Signia may have raised this inscription in gratitude for their share of it.

D. M.
COS ----- MARCELLA
---NA. QVAE VIXIT ANNI
XXII. M. III. D. X. VERVLANVS
SEVER ---AN -- S CONIVGI
INCOMPARABILI FECIT

It is very difficult to decipher this inscription. So much so, that the age of the deceased has been read by some XII, as we found in a MS. treating of these inscriptions at Segni. This difference destroys in some degree the interest of it. I read it myself XXII; but, on the other hand, there are not wanting proofs that the Roman girls were married at that tender age; and in some of the inscriptions given by Gruterus, there are instances of their having been married at eleven, and even at ten years of age.

The inscription, however, is not the less affecting, even should this lamented wife have died at the age of XXII, when habit had already contributed to endear the nuptial tie. The epithet of "incomparabilis" shews the warmth of a husband's affection, while the rough manner in which the whole of it is executed would almost pronounce it to have been the work of his own hands.

In the great place opposite the cathedral of Segni, is the following inscription :

VOLVMNIA. Q. L.
HALENE
PVPIANA
H. M. H. N. S.

Above it, and on the same block, is the alto-relievo of a woman's bust. It signifies "Volumnia Quinti Liberta, Halene pupiana. Hoc monumentum hæredem non Sequitur." The meaning of the latter phrase, expressed by initials, is, without doubt, that the monument was not to pass to the heirs of that family which erected it. There were hereditary sepulchres, and those that were not so. It appears that Volumnia, after receiving her freedom, had taken the name of her former master.

The abbreviations at the end of this inscription are very common. Here is one of another kind found in the neighbourhood of Rome :

CRESCENTI
ONI—INN ---- O ----
V. A. IIII. M.
VIII. DIES XX. PPPP.

It is given in the "Voyage des Catacombes," and the author explains it thus, "Crescention, still innocent, lived four years, eight months, and twenty days." The four letters at the end are the abbreviation for "Pii parentes plangentes posuerunt."

Fixed in the wall of the Cathedral is the following :

M. AVRELIO ANTONINO CAES. IMP. CAES.
L. SEPTIMI SEVERI PERTINACIS AVG. PII.
ARACICI ADIABENICI P. P. FILIO
S. P. Q. S.

This inscription probably belonged to a monument erected in honour of the Emperor Antoninus, so well known by the name of Caracalla. The epoch may be fixed about A. D. 196, as it was in that year that he received from his father the title of Cæsar, and in 197, that of Emperor. The titles of "Arabic" and "Adiabenicus," conferred on Septimus Severus, refer to the victories of that Emperor over those two nations, which he added to the Roman empire. Adiabena is mentioned by Strabo, (*Book 11.*) and lies on the confines of Armenia, between the Caspian and Euxine Seas.

P. HORDONIVS PE----
GALLVS HERCOLEI
M. CAECILIVS M. F. RVFVS
C. CLAVDIVS C. F. PRISCVS
III VIR. ID. S. C. AVGVRES
AEDEM REFIENDAM SIGNVM
TRANSFERENDVM BASIM
PONENDAM CVRAVE. P. P.

This inscription throws some light upon the first I gave, which probably referred to the same Siguum, or monument.

L. VOLVMNIV ----
THEOPHILVS SEX ----
VOLVMNIA. L. L. ARBVSC ----
L. VOLVMNIVS. L. L.
ABDA. SEX. VIR
SIBI ET PATRONO ET CONLIB --

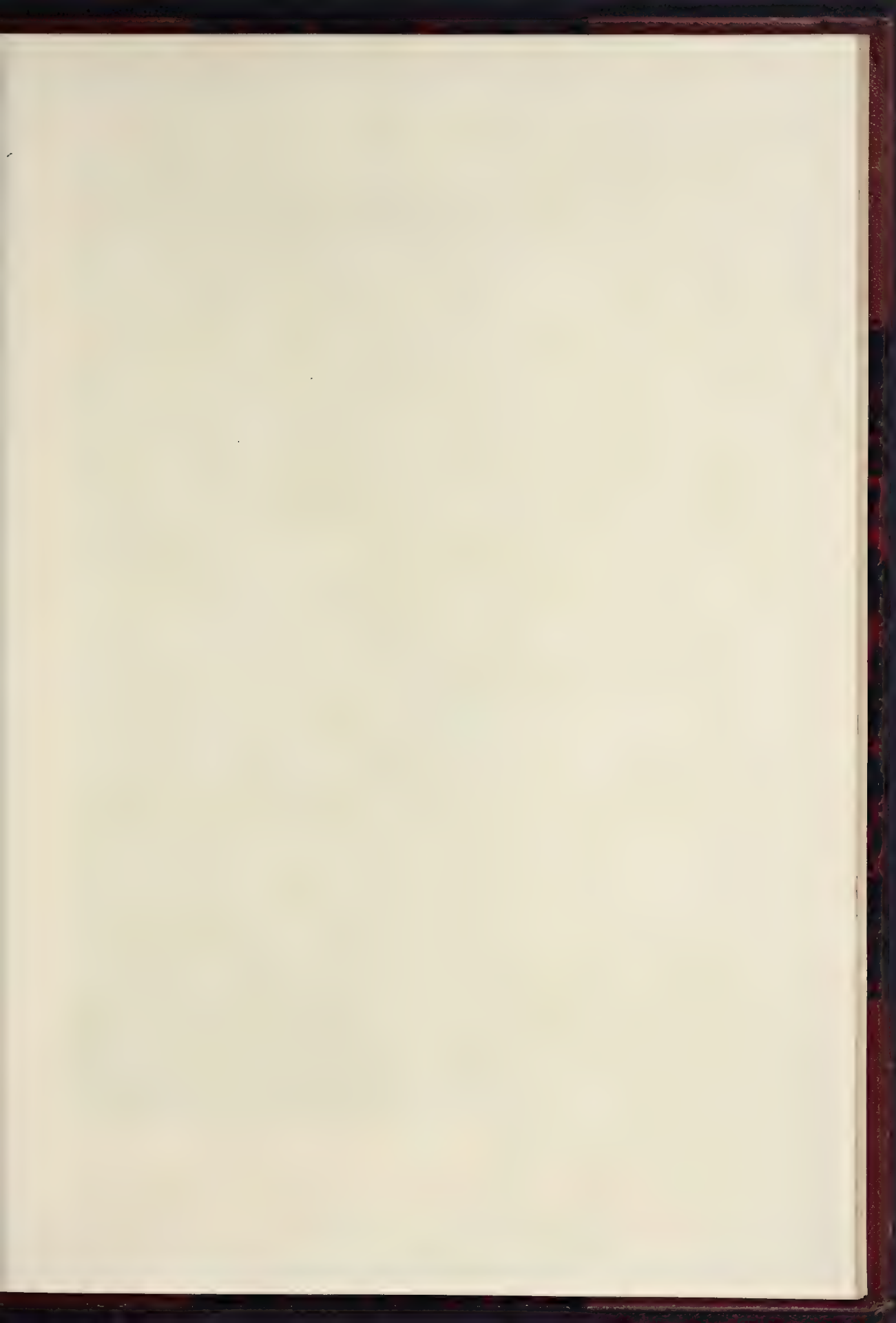
This inscription was erected by two freed men to their former master, and fellow-slaves, and is another instance of the custom they had of taking their master's name. Some suppose the "Sex Viri" to have been a civil office subject to the Decurions; others, a religious office; it was also a rank in the Roman cavalry.

Of the Hernici, and their Capital, Ferentinum.

Segni, although immediately on the boundaries of the territory of the Hernici, was nevertheless a Volscian town.

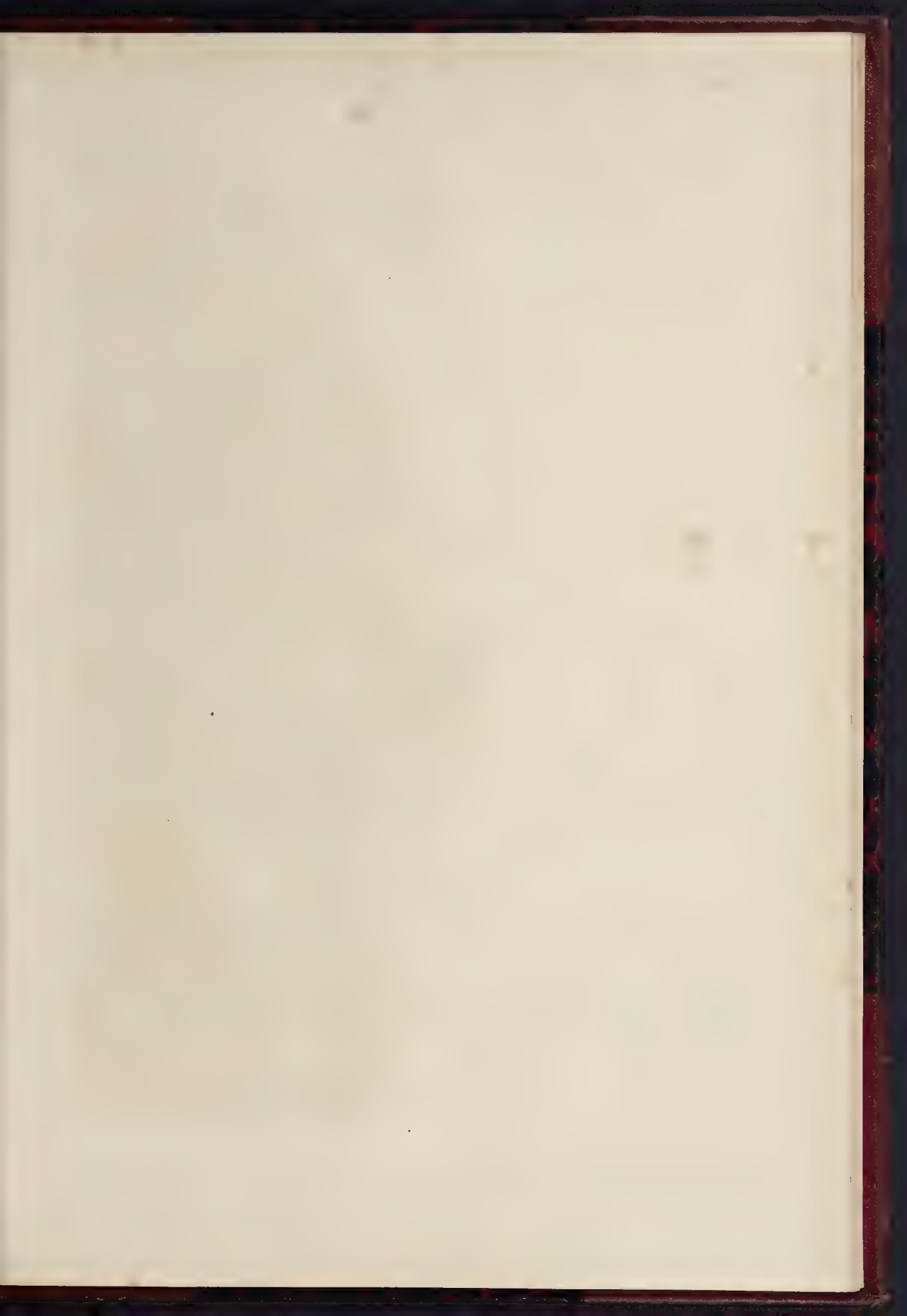
The Hernici inhabited all that tract of country, bounded on one side by the chain of the Lepini, on the other, by the mountains which separate them from the Æqui and the Samnites. To this S. E. they had the natural boundary of the river Liris (now the *Garigliano*); and towards Rome they were separated from the nearest nation on that side (which we suppose to be the *Lavicani*) by the river *Sacco*; or, as some think, by a boundary line, which ran along a place now called "Castellacio," or "Pim-pinara," a mile or two nearer than the river to Anagni, and on the Via Latini.

The Hernici derived their name from the word *Herna*, which, in the language of the Marsi, signifies rock; or, as others suppose, from a Pelasgian chief called *Hernicus*. (*See Kireker, b. iii. c. 3.*) The valley, which is included under this denomination, is one of the most delightful that can be conceived; it is protected on each side by lofty mountains, and through the centre of it runs the river *Sacco*, which contributes to fertilize the whole of the surrounding country. The hills are covered with olive trees, and the plains with corn. Add to this, the facility of access afforded by the *Via Latina*, which is ranked by Strabo with the *Via Appia*, (*lib. 5.*) and which leads through the centre of it; and it affords the idea of one of the richest and most populous countries imaginable. For this reason





VIEW OF THE GREAT CYCLOPIAN GATE OF THE CITADEL OF ALATRI.



all the epithets used by the ancient poets in describing this tract, contribute to give an idea of richness and fertility :

- - - - - et roscida rivis
Hernica saxa colunt : quos, dives Anagnia, pascis ;
Æn. vii. 683.

The "Frugiferis Cerealis Anagnia glebis," and the "Pinguis Anagnia," of Silius Italicus, imply the same thing.

Statius says,

- - - - nunc frondosa supra
Hernica. *Sylv. lib. iv. 5.*

We visited the three principal towns of this country, which are Anagni, the ancient Anagnia ; Ferentino, the ancient Ferentinum ; and Alatri, formerly Aletrium. At the first of these places there are no Cyclopiian remains whatsoever. Anagni is famous for the number of prodigies which have been witnessed there. Livy scarcely ever mentions this town without allying its name with some wonderful occurrence. (*Liv. b. 27. 29. 43. and 45.*)

At Ferentinum, which is situated on a small eminence, about five miles from Anagnia, and twelve from Segni, there are very fine remains of walls ; and the citadel is likewise built of Cyclopiian stones, although it is very doubtful, from an inscription which is extant on the upper part of the wall, whether these stones have not merely been made use of by the Romans. This is by no means a singular case, and although the blocks preserve more or less of their polygonal shape, the arrangement of them bears traces of much more recent workmanship. In some instances of this kind they are intermixed with the "Opus Reticulatum ;" in this case, however, it is evident that the "Reticulatum" was only used to fill up a small space where a stone had fallen out.

As I have been induced to mention these two cities merely because they afford specimens of Cyclopiian work, and as the walls of Alatri are much finer than those of Ferentinum, I shall content myself with giving, of the latter place, a view of a very fine gate, which is undoubtedly Etruscan, and which offers an example of the manner in which the ancients contented themselves with replacing the gates, and leaving the wall as they found it. This may be seen to the left in the view, where the wall, which is of a very ancient Cyclopiian style, is seen in perspective. It is only interrupted by this gate, and continues again to the right.

I shall say still less of the history of these two towns, which merely offer, like their neighbours, examples of a few struggles for liberty in the earlier periods of the Roman history, and then sink into oblivion from the greater importance of the events which occupied the attention of ancient historians.

Ferentinum was subdued as early as the reign of Tullius Hostilius. (*Vet. Lat. iii. 3.*) It is now a considerable town, and has about three thousand inhabitants.

Of the Cyclopiian Remains at Alatri.

THE TOWN of Alatri, formerly Aletrium, is ranked with Ferentino, from which it is seven miles distant, among those cities which are supposed to have been founded by Saturnus, and are hence called Saturnian.

It is called by historians the most ancient city of the Hernici ; but, from the internal evidence of its walls, I should judge it to be coeval with Ferentinum, and not so ancient as Signia. That the Romans esteemed these towns to have been of Grecian origin, is evident from a passage of Plautus, where Ergasilus swears by these cities ; and they are given with their Grecian names, and called "Barbaricas urbes."

(*Erg.*) νη των Κορων !
(*Hegio.*) Jam diu. (*E.*) νη των Πραινεστην ! (*H.*) Venit? (*E.*) νη των Σιγνιαν !
(*H.*) Certon? (*E.*) νη των Φρουσιγιων ! (*H.*) Vide Sis! (*E.*) νη το Αλαττριον !
(*H.*) Quid per barbaricas urbes juras?

Plaut. Capt. Act 4th. Sc. 2.

As you enter the gate of San Pietro, which leads to Ferentinum, a peculiarity is observable, which is afforded by none of the above-mentioned towns. (*See Plate 18.*) On the exterior and interior walls,

adjacent to the gate, are two bassi relievi, which are almost defaced by time; but which, after having been accurately examined, both on the spot, and through the means of the cast of a mould taken from one of them, are determined by antiquaries to be the

Custos furum atque avium, cum falce saligna.

Georg. iv. 110.

It is, however, by no means improbable, that it may be a representation of their founder, Saturnus, whom we know to have been deified. The basso relievo, in its mutilated state, gives exactly the idea of the manner in which Saturn was described, with his attributes :

Vitisator, curvam servans sub imagine falcem

Saturnusque senex :

Æn. vii. 179.

for so I think this passage ought to be read, and the descriptive line attributed to Saturnus, and not to Sabinus, as is done by some commentators; for we always find Saturn represented as an old man with a long beard, and holding in his hand a scythe. (*Alb. de Deor. Imag.*) We find likewise that the ancients were in the habit of placing, at the gates of their cities, images of the gods which were the particular objects of their worship; so that those who entered or departed from the town might, according to a rite of their religion, salute them, and touch them with the right hand, which they afterwards kissed :

- - - - - Tum portas propter ahenā
Signa manus dextras ostendunt attenuari
Sæpe salutantium tactu.

See Jos. Laur. De Var. Sacr. Gent. cap. 8.

We find, however, by a small gate of the citadel, that the ancient inhabitants of Alatri were in the habit of employing the representation of the god of Lampsacus; therefore it is fair to suppose that the same god is figured at this gate.

Priapus was supposed by the inhabitants of Lampsacus, who were his chief worshippers, to be the son of Bacchus. (*See Strabo, lib. 13.*) Athenæus goes farther, and says he was the same as Bacchus, and the word Priapus was merely an epithet, as Dithyrambus. A basso relievo, which I have observed at the Villa Albani, near Rome, would seem to confirm this assertion. The subject of it is Silenus teaching Priapus to drive in a Biga, drawn by a goat and a panther.

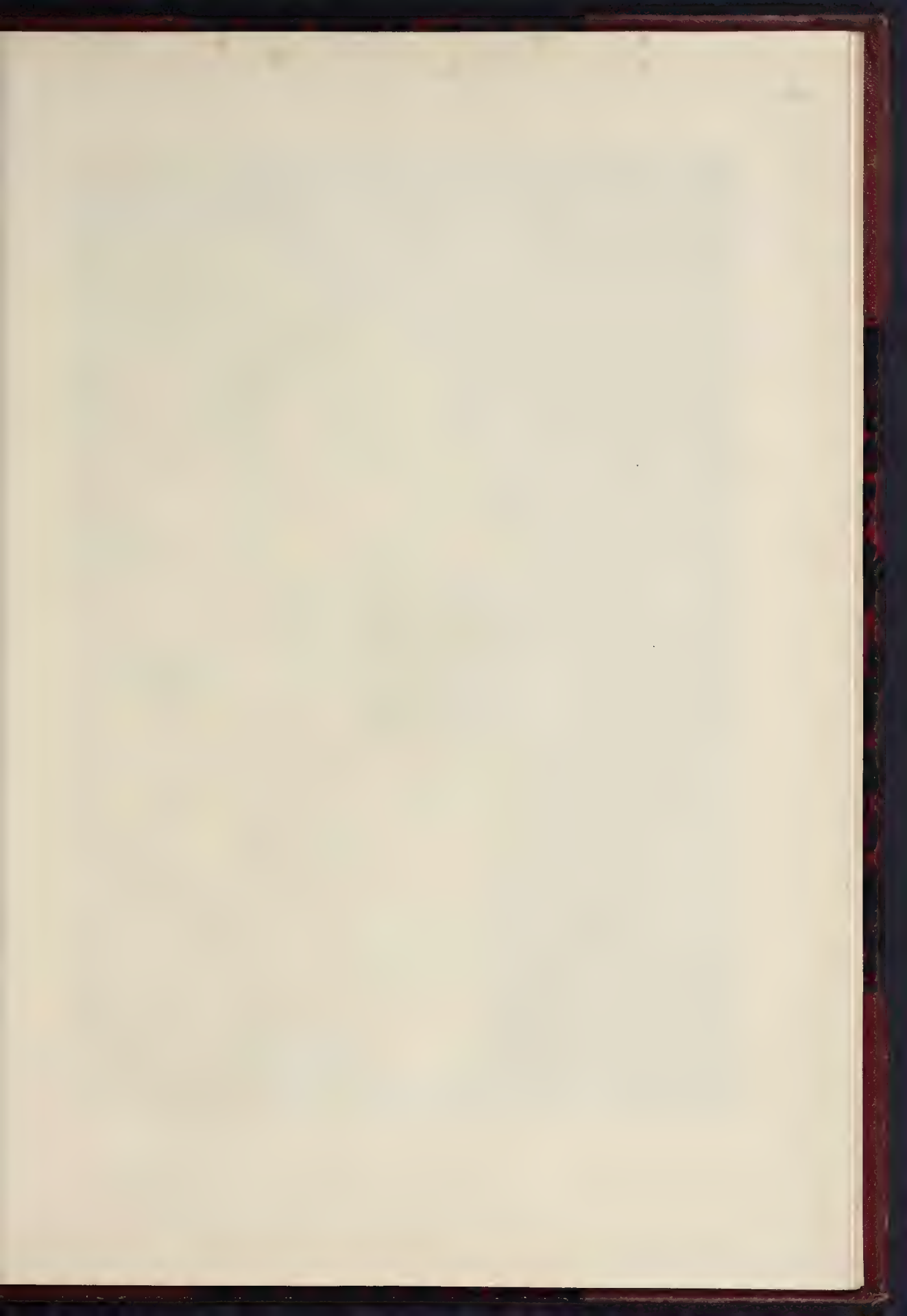
The author, just quoted above, goes on to say, that "non solum in portis et foribus statuæ collocatæ "ad religionem ac tutelam, verum etiam ad fascinum avertendum. Hortos et fores, ait Plinius, (*Lib. xix. c. 4.*) contra invidentium effascinationes dicare solebant, et in remedio erant Satyrica Signa; "etiam Satyricon invidiam pellebat; nam quæ turpia erant, et ridicula, ad avertendam illam pestem "accomodata credebantur; obtutu et aspectu invidentium obscenitate et miraculo turpitudinis avocatis, "ut refert Plutarchus. Unde ad eam repellendam de collo puerorum suspendebant. (*Varro, lib. 6.*) "Pueris turpicula in collo suspenditur, ne quid obsit, bona scævæ causa hinc fascinum vocatur pudendum." (*Jos. Laur. Var. Sacr. Gent. cap. 8.*)

One of these amulets, intended to be hung to the neck of a child, was bought by us at Palestrina, where it had been found.

With regard to the general mode of representing this God, it is varied: "Si jinterroge (says the author of "Fetes et Courtisanes de la Grece") les premiers monumens, je vois qu'on le represente "d'abord par une pierre informe, enfin par une pierre taillee, par un cippe carre auquel on attache les "organes du sexe male, et que dans la suite on surmonta d'une tete. Le plus souvent il ne fut indique "que par le Phallus." The basso relievo of the small gate at Alatri is of the latter kind. So also is that so well known as being at the door of one of the houses of Pompeii.

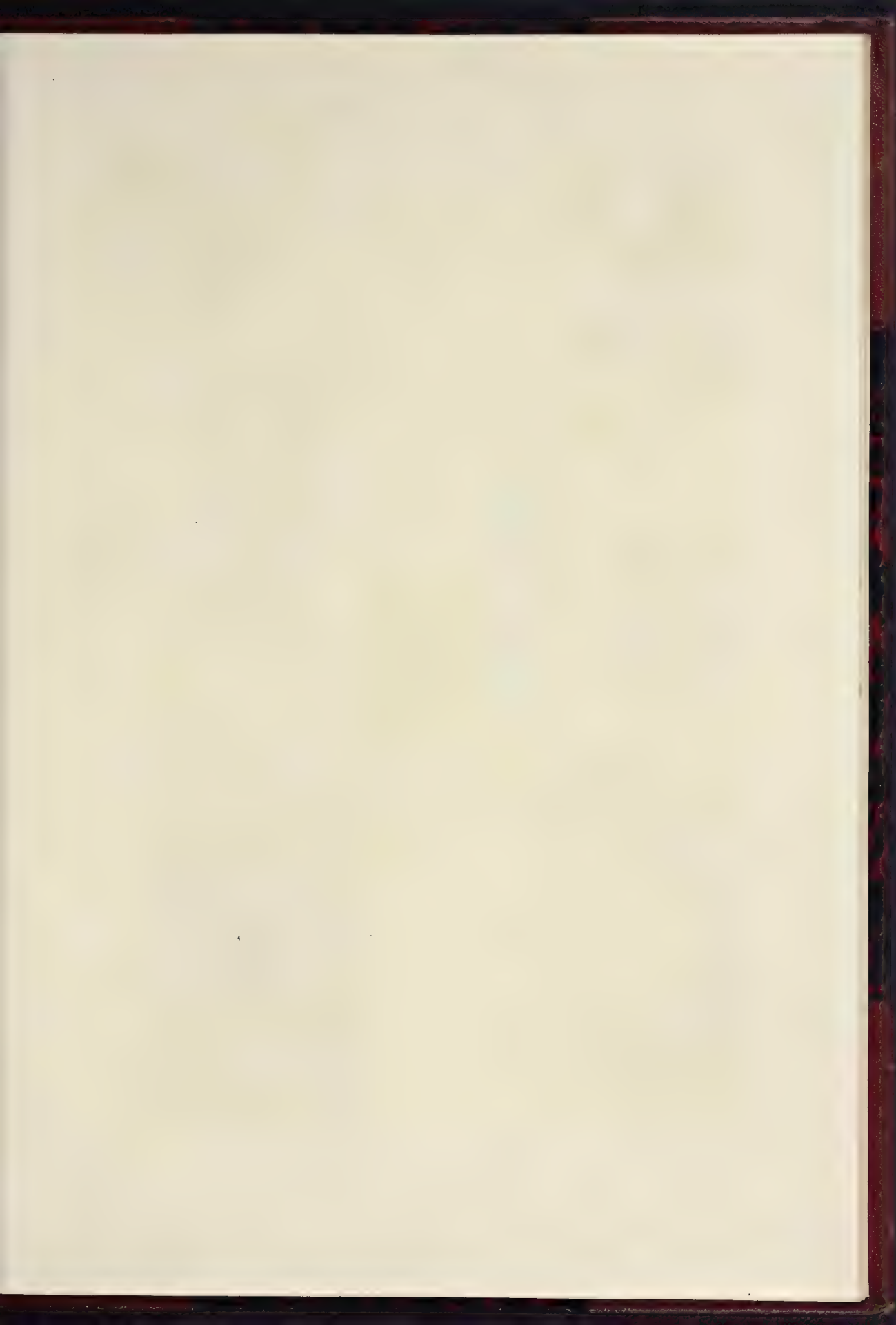
The gate of San Pietro offers three distinct styles of building:—the Cyclopiian to the right; the ancient Roman work of the gate itself; and the tower, to the left, which is evidently of the middle ages.

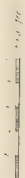
In the street leading from this gate to the citadel, there are remains of Cyclopiian walls, which I am inclined to believe were not anciently placed there; but are probably Cyclopiian stones, transported there for the purpose of building, as it may be observed that this polygonal construction was in general



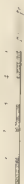
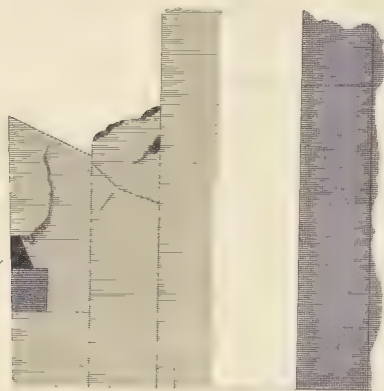
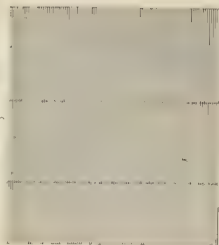


SMALL CYCLOPIAN GARDEN OF THE CITY OF ATHENS

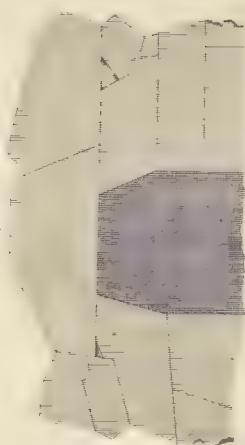




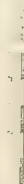
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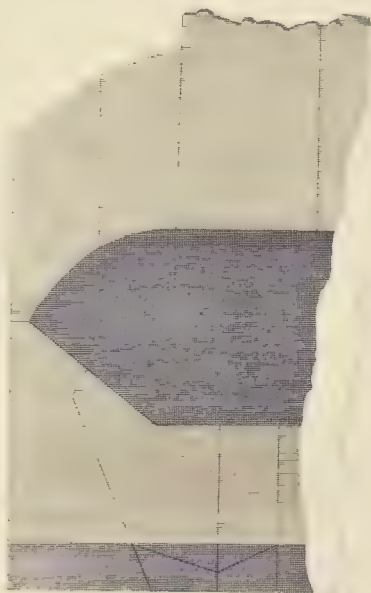
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only adopted in order to support the terraces of a hill, or to form the exterior wall of the city, and that of the Acropolis, or citadel. That of Alatri offers some very fine specimens of Cyclopian work. The great gate is a wonderful monument of art, and the Herculean labour which it must have cost in building, impresses us with the highest idea of the architectural knowledge of those remote nations.

The citadel, on the side where this gate is situated, is defended by a very high bastion, which supports the platform of the ancient level, and the gate is opened in this bastion. (*See Plate 19.*) They probably descended to it by steps, which I have suggested to have been the case at Segni. The whole of this bastion, which extends in equal dimensions round the greatest part of the citadel, is formed of immense polygonal blocks, and the stone, which forms the architrave of the gate, is twenty-three Roman palms, or nearly fifteen English feet and a half in length, seven feet broad, and seven feet thick. The thickness of the wall, at the place you enter by this gate, is forty-three feet. (*See Plate B. Fig. 9 and 10.*) This stone, however, is surpassed in size by the architrave of the Treasury of Atreus, at Mycenæ, which, as I have excellent authority for stating, is, from accurate measurement, twenty-four feet long, seventeen feet in breadth, and four feet thick.

In the Plate B. Fig. 9, may be seen several rough stones, which rise from the ground, so as to form an angle of about forty degrees; these I conjecture to have supported the steps which led to the gate: indeed the mark of a step is very evident upon one of them, as is expressed in the engraving.

The 20th Plate represents the interior view of this gate, by which may be seen the manner in which it is situated relatively to the level of the platform of the ancient citadel, where the Cathedral of Alatri is now erected.

The 21st Plate represents a small gate, situated on the opposite side of the citadel. Over it, are the emblems of Priapus, which induce us to believe, that the bassi relievi of the gate of San Pietro are of the same nature.

The delicacy of one of the bishops of Alatri induced him to deface this very curious monument of antiquity, and it is now precisely in the state in which I have represented it. The gate itself is very small, and partly buried under ground.

We copied various inscriptions which are scattered about the modern town; none of them, however, are very interesting, except the following one, which shews that Alatri was once a municipal town, and was spelt Aletrium; as indeed it is called by Strabo, *Ἀλετρίον*.

C. IVLIO. C. F. PVB. RVFO
VETERANO COH. VI. PR.
AQVILII MAXIMI
PRAETORI AED. IIII VIRO. I. D.
MVNICIPIO ALETRI
C. IVLIVS C. F. RVFINVS FRATRI
BENEMERENTI ET SIBI POSTERISQVE SVIS.

This inscription, which is very well cut, is in the bishop's garden.

Road from Ferentino to Palestrina.

On returning from Ferentino to Palestrina, may be seen a city to the left, called Monte Fortino; here Kirker places the ancient Corbio. Livy mentions that at this place the Æqui were sent under the yoke, in the year A. U. C. 296, and under the consulship of Lucius Minucius and Caius Plautius. It has been taken several times, and the neighbourhood has been the seat of several important battles between the Æqui and the Romans. (*See Livy, ii. 3.*)

About seven miles from Palestrina is Valmontone, a town which now belongs to the Doria family, and is supposed by Kirker to be the ancient Labicum. The town itself is situated upon a very high and insulated rock, in the middle of the plain, and can boast of no remains of antiquity; but below, in the vicinity, there are immense numbers of Grecian sepulchres, or *υπογαια*, cut in the tufo rock. We counted between thirty and forty of them. They are now employed as stables by the neighbouring peasantry, and some even as workshops. The general shape of these tombs is an oblong, with parallel sides, but one of them we observed to be circular. At the entrance of many of them, the holes for the introduction of the hinges, upon which the doors turned, are still visible. The doors are all of

them narrower at the top than at the bottom: this, wherever it occurs, is a sign of the highest antiquity. The most ancient Cyclopiæ gates, as I have already said, are of that shape; and there is scarcely an instance of its occurrence in any monuments of less antiquity, if we except the Temple of Vesta at Tivoli, and one or two others.

If these marks of antiquity did not suffice to establish the certainty of their Pelasgic origin, their similarity to those commonly observed in Greece cannot fail to do it.

I visited them with a person familiarized, by a long residence in Greece, with the monuments of that country; and he assured me, that they were in every respect the same as those he had observed there, and bore as much internal evidence of antiquity.

We entered most of these tombs with the hope of finding some of the burying-places undisturbed. In this case, a rich reward of vases, lachrymatories, and pateræ, might have resulted from digging in them, but we found them all open. This could hardly fail to be the case, as these tombs are all placed in such a conspicuous place, bordering upon the modern road.

Similar tombs, and I am told more perfect remains of them, are now extant at Cervetri (the ancient Agylla). Very recent visits to these sepulchres have afforded the curious some pateræ and lachrymatories; and the present proprietor of the place has in his possession many of those vases which are known by the name of Etruscan, and which have been at different times dug up in these sepulchres.

Palestrina.

THIS city is built on the site of the Temple of Fortune. The ancient Præneste lay in the plain below, and its citadel at the summit of the hill. Præneste is mentioned by Strabo as one of the most ancient and celebrated cities of Latium. There are various opinions concerning the origin, which is lost in antiquity. Kirker says that it was founded by Prænestus, the son of Ulysses and Circe (*P. iii. c. 1.*); but that Plutarch derives it from Telegonus, who was ordered to build a city where he should meet the people dancing, with garlands in their hands. He mentions several other conjectures, and ends with the one which attributes its foundation to Cæculus, the son of Vulcan, for which we have the authority of Virgil:

Nec Prænestinæ fundator defuit urbis,
Vulcano genitum pecora inter agrestia regem,
Inventumque focus, omnis quem credit ætas,
Cæculus. *Æn. vii. 679.*

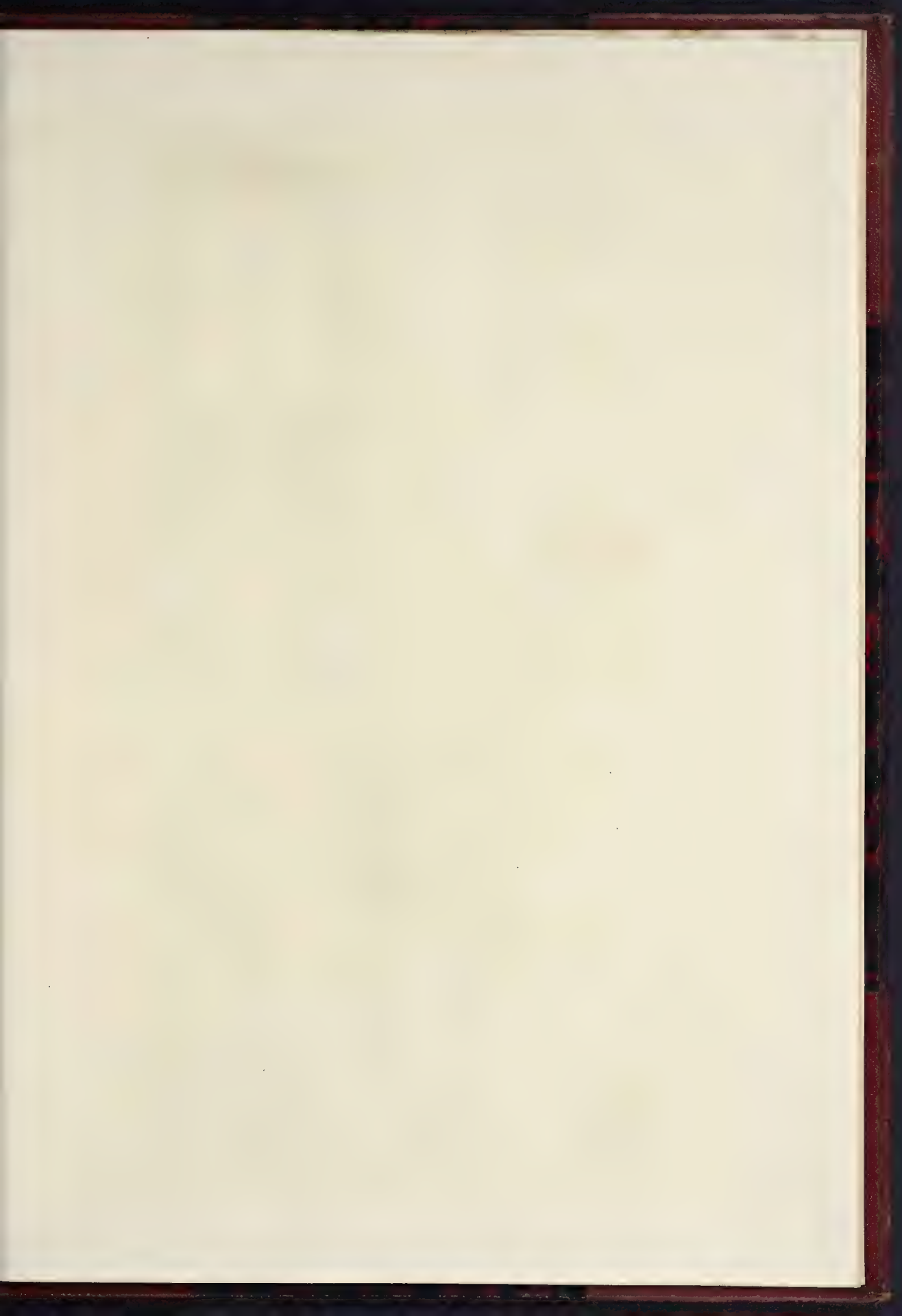
But, as the annotator on this passage very properly observes, Virgil contradicts himself when he makes the old Evander say that, in his youth, he slew the King Herilus under the walls of that Præneste, of which the founder, Cæculus, then a young man, was espousing the cause of Turnus, at the head of his troops:

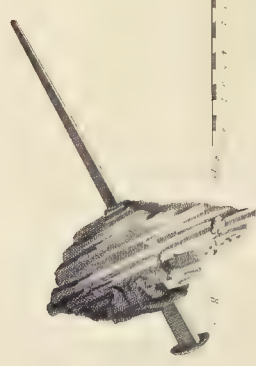
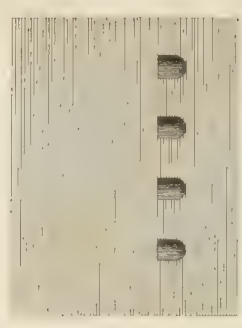
O! mihi præteritos referat si Jupiter annos!
Qualis eram, cum primam aciem Præneste sub ipsa
Stravi, scutorumque incendi victor acervos:
Et regem hac Herilum dextra sub tartara misi.
Æn. viii. 560.

There can be no doubt, however, that it is a *Pelasgian* city, as there are remains of very ancient Cyclopiæ walls.

The etymology of the name of Præneste is no less a subject of dispute than its foundation; some say it was so called from the Greek, *Απο των πρηνων*, on account of the oaks with which the surrounding country abounded.

Strabo, on comparing Præneste with Tibur, (*Lib. 5.*) says, "Both cities are situated in the mountain, at the distance from each other of one hundred stadia;" (there were eight stadia to a mile. See Strabo, *lib. 7.*) "but Præneste is about two hundred stadia from Rome, and Tibur is not quite so far. It is said that both cities are of *Grecian origin*, and the ancient name of Præneste was Poly-stephanos. Both places are fortified by their position, but Præneste the most so, for the citadel is "placed on a very high mountain, which is separated from, and overlooks those behind it. In addi-







"tion to this natural strength, it is fortified by various subterraneous passages, some for the purpose of conducting water to the different parts of the city, and others to facilitate the secret evasion of the inhabitants. In one of these passages the junior Marius perished."

Livy likewise gives an account of the death of Caius Marius in this place. He says that when this General found he could not escape by the secret passage, he agreed with the companion of his flight, Pontius Telesinus, that they should kill each other. This was effected with regard to his friend, whom he slew; but as he was only wounded himself, he persuaded his servant to put an end to him. (*Liv. Ep.* 58.)

Valerius Maximus extols this deed, and says, the servant was as praiseworthy for killing his master on such an occasion, as he would have been, on any other, for preserving his life. (*Lib.* vi. c. 8.)

According to Polybius, Præneste was the ancient city where all those who were under exile retired; as in the case of Furius Philus, Prætor of Spain; and of Metianus, the father of Tiberius Cæsar. Suetonius likewise tells us, that Augustus delighted very much in Palestrina as a residence.

Lucius Cornelius Sylla took his name from the Sybiline books; Sulla, or Sylla, being a corruption of the word Sybilla. Pliny informs us, that when Sylla was a boy he was met by an old woman, who, on seeing him, exclaimed, "Hail to the youth who shall one day improve his own fortunes, and those of the republic." After a long series of fortunate events,—after he had subdued Jugurtha and Mithridates,—after various successful engagements by sea and by land; and after he had put an end to his greatest enemy, Marius, at Palestrina, he built the Temple of Fortune upon that spot, in commemoration of his various successes, the

Prænestinæ mœnia sacra Deæ.

Ovid.

This Temple was immense, and occupied the whole space of the modern town, which rises in different platforms to the midway of the mountain, at the summit of which the citadel of the ancient Præneste was situated.

There have been various plans and drawings made of this Temple, as it is supposed to have existed in its perfect state. Among others, Kircker has given one; but I must own I think that imagination has been called in to aid this undertaking, as the remains, which I have scrupulously visited, are in a very imperfect state, and lie scattered among, or are entirely buried by, the masses of modern buildings; and it is very difficult to form an idea of the original plan. All that is observable is the series of different platforms, upon which the different stories of it were situated.

Those who are curious respecting the ancient Mosaic, said to have formed a part of this Temple, and now in the Barberini Palace, may consult Kircker, who gives his own conjectures and those of others concerning it.

The ancient city of Præneste was below in the plain, and immense piles of ruined walls, among which are those of two small temples, lie scattered among the vineyards in the vicinity of the modern town. There are likewise the remains of an immense building, supposed to have been the Palace of Aurelian. It was here that was found the famous Antinous, which is now in the Braschi Palace at Rome.

Præneste experienced a number of vicissitudes. After having been destroyed by the Sicani, it was colonized and rebuilt by the Albans under Latinus Sylvius. It continued in this state, and prospered, until fifteen years after the destruction of Alba, when it was brought under the Roman dominion, together with three other Latin towns, which had likewise been under the jurisdiction of the Albans.

In the year A. U. C. 255, the Prænestini separated themselves from the league formed against the Romans, but were again forced to make common cause with the Latins, until their general defeat at the lake Regillus, which occasioned the treaty of peace for one hundred years.

In the year A. U. C. 369, they again proved their want of good faith, deserted the league which they had formed against the Romans with the Veliterni, and attacked, jointly with the auxiliary Volscians, the town of Satricum. This they took and sacked; but the allied army was soon after defeated by Camillus, and they again fell under the Roman yoke in the year A. U. C. 374.

Several years afterwards, finding that Rome was a prey to civil dissensions, they sent out an army, which, after devastating the surrounding fields, penetrated as far as the Porta Collina, and occasioned great consternation among the Roman citizens. This attack, however, was the cause of the immediate cessation of civil discord, and the Romans sallied out against their common enemies. The Prænestini

left the city, and fixed their camp at the river Allia, where they were attacked by the Romans under the command of Titus Quintius. He repulsed the Prænestini with great loss, pursued his success, subdued nine cities which had acknowledged their power, and ended by taking their capital; from whence he transported to Rome a statue of Jupiter, which was placed in the capital, with an inscription purporting that "T. Quintius had taken nine cities in twenty days."

The Prænestini, jointly with the Tiburtini, again raised the standard of rebellion in the year A. U. C. 414; but this revolt was again quelled, when they were defeated by Lucius F. Camillus.

By that strange fatality which, as we have before observed, led so many cities to employ an equal degree of courage for and against the Roman cause, they fought so bravely while they were enlisted under their banners at Casilinum, a place on the river Volturnus, where four or five hundred Prænestini were besieged by Hannibal, that the Roman senate voted their soldiers double pay, and five years' remission from service; and the city, for the same reason, was admitted to the honour of being a municipium. (*Strabo, lib. 5.*)

Journey from Palestrina to Rome, by the Lake Regillus and Gabii.

THERE are two roads which lead from Palestrina to Rome; the one which is usually travelled turns to the left before you arrive at Zagarola, and continues, by the foot of the hill on which the village of Colonna is situated, to the lake Regillus.

Before you arrive at Zagarola there is a very finely-preserved portion of the ancient Via Prænestina. Shortly after the turn may be observed, to the right, a very curious ancient tomb, cut in the solid rock, and probably Grecian, although it does not exhibit such marks of high antiquity as those of Valmontone. The plan is that of an oblong, and there are on each side small niches, hollowed in the rock, for the reception of cinerary urns; while to the left, near the door, is a larger receptacle, which must have served for the body of the master. (*See Plate B. Fig. 11.*)

Two miles beyond the "Osteria," at the foot of the hill of Colonna, and to the right, is the small lake of Regillus. The neighbourhood is famous for having been the field of battle where the Latins were defeated by Posthumus. Here it was that this Dictator, finding that the event of the day was doubtful, threw the Roman standard among the enemy's troops, and asked, who would go and rescue it! (*Florus, lib. i. c. 9.*) Dionysius gives a very detailed account of this battle. The order of it was the following:—Sextus Tarquinius was on the left wing of the Latins, and Octavius Mamilius on the right. Titus, another son of Tarquin, commanded the centre, which was composed of Roman exiles. The left of the Roman army was commanded by Titus Æbutius, general of the horse, who was opposed to Octavius Mamilius. The right was commanded by Titus Virginus, who was placed opposite to Sextus Tarquinius; and the centre was headed by Posthumus the Dictator. The Roman army consisted in all of twenty-three thousand seven hundred infantry, and one thousand cavalry; the Latin army was composed of forty thousand infantry, and three thousand cavalry.

Before the battle, Posthumus, seeing that the Romans were panic struck, made them a long speech, at the conclusion of which they cried out, with one accord, "Fear nothing, and lead us on!" Castor and Pollux, mounted on white horses, are said to have assisted at this battle, the success of which they announced at Rome, where there are several monuments that record this wonderful apparition! (*Dion. Hal. lib. 6. Florus, lib. i. c. 11. and Val. Max. lib. i. c. 8*)

If the traveller is on horseback he may return to Rome through Zagarola, and by this means follows the ancient "Via Prænestina," of which there are some portions in high preservation. He will moreover have an opportunity of examining the site of ancient Gabii.

The situation of this city was for a long while a subject of dispute among antiquaries; it was, however, pointed out so exactly by ancient authors, that it is astonishing that it was not sooner discovered.

Strabo describes it as a city "lying on the Via Prænestina, midway between Rome and Præneste, "and about one hundred stadia from each of them." (*Lib. 5.*)

Appian says, "It is a city midway between Rome and Palestrina."

Dionysius agrees with them, and says, that "there was a city called Gabii, colonized by the Latins "and Albans, and situated one hundred stadia from Rome, on the Via Prænestina." We know, from

the authority of Dionysius and Plutarch, that Romulus and Remus were sent to Gabii by Numitor, in order that they might be secretly educated.

In the time even of Dionysius the city was entirely uninhabited, with the exception of that part which was frequented on account of its vicinity to the road. "It had been, however, a populous and "spacious city," says Dionysius, "if we may judge by the ruins of buildings which remain here and "there, and by the circumference of the walls, which are for the most part standing." None of these remains are now extant, if we except a small brick temple, situated not far from the lake of Gabii, which is now called "Lago di Castiglione," and is evidently, as is also the lake Regillus, formed from the crater of an extinct volcano.

Tarquin could not for a long time obtain his favourite end, which was the conquest of Gabii. At length he effected it by the following stratagem:--

His son, Sextus Tarquinius, feigned to have incurred the displeasure of his father, and took refuge at Gabii, where his flattery, hypocrisy, and pretended benevolence, gained him the complete confidence of the citizens; and by degrees he attained the first offices of the city. He then sent a messenger to inform his father of his success. Tarquin, who was suspicious of his son's messenger, took him into the garden, where he struck off the heads of the tallest of some poppies which were all growing in the same bed. He by this means indicated what was soon after put in execution by his son, who got rid of the heads of the government of Gabii, either by exile or death; and the weakened city soon became a prey to the Romans.

Juno was principally adored at Gabii, as we find by Virgil, who mentions the

—————arva Gabinæ
Junonis. —————

Æn. vii. 682.

and Silius Italicus, the

Junonis tecta Gabinæ.

Punica, lib. 12.

As I proceeded to Rome I must have passed very near the field of battle where Camillus defeated the Gauls, after they had taken Rome, in the year A. U. C. 365. Livy (*lib.* v. c. 49.) says it was at the eighth stone on the Via Gabina.

In this short journey from Palestrina to Rome, the mind glances over the history of many centuries: the imagination is insensibly led by the contemplation of monuments constructed at such different periods, up to the remote ages when the strong colours of history fade into the airy tints of fable. The traveller leaves behind him walls which were built by the original colonizers of this fertile country.—He passes over a road which has been worn by the steps of the ancient Romans.—He treads the ground which was once the site of a populous city, and sees nothing around him but a trackless plain. His eye scarcely determines upon the spot, by fixing on a few mounds of earth covered with turf: here once stood palaces and temples, which the hand of time has crumbled into dust. Around him the aqueducts which diverge towards the distant mountains, like rays from a common centre, remind him of the speech of Augustus, who answered the Roman people, when they complained of the dearth of wine, that Agrippa had taken care that there should be water enough in Rome to prevent their dying with thirst. (*Suet. Aug.* 42.)

The towering arches of these aqueducts seem to support roads in the air, and remind us that the wonders of this land of history are not confined to its surface. The long subterraneous passages of the Catacombs also intersect each other in every direction in the neighbourhood of Rome. Here the realms of the dead were once inhabited by a persecuted people. The long passages, where the silence of the grave had not been interrupted for centuries before, then resounded with the hymns of the early Christians; the unwholesome sepulchral damps were dissipated by the flame of the holy tapers. The people of the Lord relinquished the enjoyment of the beauties of his creation, in order to celebrate his mysteries in the bowels of the earth. For them the sun no longer enlivened nature; for them the flowers no longer decked the earth; for them the progress of time was no longer marked by the refreshing breeze of morning, the dazzling splendour of the meridian sun, or the calm stillness of the evening. They noted it only by the wasting of their feeble taper, which scarcely conquered the weight of the surrounding atmosphere, and painted a dusky furrow on their earthen ceiling. The Seasons also passed unnoticed: the hail storm beat in vain upon their grassy roof; the thunder burst unheard over their heads. All was silent. The tomb of the Pagan became the bed of the Christian; and the innocent

virgin, whose cheek was suffused with the blush of youth, slept by the side of some vestal like herself, whose features were fixed in the ghastly calm of death.

These were the lessons of the first Christians:—from them they learned to conquer their worldly passions, and by them the martyrs were taught to support the persecutions, which only sent them sooner to those mansions of peace, to which they were already familiarized.

Such are the ideas which crowd upon the mind on approaching Rome, and I awoke as from a dream of the past, as I entered the “Porta Maggiore.”

This gate is formed by one of the arches of the Claudian aqueduct, which, as it crossed the intersection of the two great roads, the Prænestina and Labicana, was ornamented, like a triumphal arch, with an inscription. After you have entered this gate, you still travel through a road enclosed between vineyards; but the domes and spires which rise before you, remind you that you are in the capital which Augustus boasted to have found a city of brick, and to have left a city of marble.

THE END.



T/9/61

hoo





